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The Canadian Jewish News

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Israel's budget has to be reduced drastically, says Finance Minister Shimon Peres. After many hours of discussion the cabinet approved-including a cut in defence expenditures. [IPPA photo]

Soviet presence in offing

Breakthrough for WJC

NEW YORK (JTA) —

The formalizing of a World Jewish Congress presence in the Soviet Union cleared its final hurdle when Moscow Chief Rabbi Adolf Shayevitch confirmed in writing that he is no longer a member of the Anti-Zionist Committee of the Soviet Public.

Shayevitch wrote to WJC President Edgar Bronfman on Jan. 1, requesting that he be included in WJC meetings. In the letter, he stated unequivocally that he is not a member of the Anti-Zionist Committee and never participated in any acts against Jews or Israel.

But for the moment, WJC will only allow Shayevitch observer status at any meeting he attends of the world Jewish body, according to Elan Steinberg, WJC executive director.

Nor will Shayevitch be the only representative of Soviet Jewry at WJC meetings. Steinberg stressed that representatives of all walks of Jewish life in the Soviet Union would be represented, from religious to cultural.

He explained, for example, that Soviet Jews would be invited to an upcoming meeting of the European branch of the Congress to take place in Strasbourg, and a meeting of the WJC executive in Montreal.

He said that the path to WJC representation in the Soviet Union was opened in Moscow in November, when Bronfman met with Soviet Foreign Minister Eduard Shevardnadze.

Bronfman informed Shevardnadze at the time that Shayevitch, "as a representative of an important segment of Jewish life, can participate in the World Jewish Congress, so long as he is not a member of the Anti-Zionist Committee," Steinberg said.

There were "two principal obstacles" that the Soviets had to clear before WJC could include Soviet Jewish representation, Steinberg said — "the unwillingness of Soviet authorities to allow Soviet Jewish participation" in the Congress and "the non-existence of a representative, organized structure of the Soviet Jewish community."

The Soviet Union is the last Communist bloc country to join the Congress. During the meetings in November, the Soviets agreed "in principle" to Soviet Jewish participation in the activities and meetings of the world body "to restore the links of Soviet Jewry to world Jewry," said Steinberg.

"We're in the process now of creating a federaton of Jewish communities in the Soviet Union so that there will be an authentic representative body of the widest possible spectrum of the Soviet Jewish community, which we hope will then become a full participant and representative in the World Jewish Congress," he said.

According to Steinberg, the presence in Moscow in November of Simcha Dinitz, the chairman of the World Zionist Organization-Jewish Agency Executive, had political significance.

"This meant that the Soviet authorities recognized that in order to redress our grievances they have to deal with the legitimate bodies in the West that the Jews have set up for this purpose," he said.

During the November talks, the Soviet foreign minister suggested that Shayevitch and other Chief Rabbis of Soviet cities represent a federation of synagogues in the congress. WJC had no objection to the presence of synagogue representation, said Steinberg.

"The official, government-sanctioned synagogues represent a segment, and an important segment, of the Soviet Jewish community but not its entirety," he said.

But the WJC is also insisting on inclusion of Jews from all walks of life, from Refuseniks to secular Jews, from cultural activists to members of the "ba'alei teshuvah" movement of newly observant Jews, Steinberg stressed.

* * *

There was another breakthrough announced in New York in the preservation and enhancement of Jewish life in the Soviet Union — an agreement between American and Soviet committees.

The agreement, announced by New York City councilman Noach Dear, provides access to Jewish cemeteries and Jewish historical and religious texts; provides for the preservation and maintenance of Jewish grave sites; provides for separate Jewish burial grounds; and offers cooperation to locate, maintain and provide access to Jewish books.

The agreement was reached between the Soviet Committee to Support the Preservation of Jewish Historical Monuments and the Joint Committee for the Preservation of Jewish Heritage in the Soviet Union, a loose confederation of Orthodox Jewish groups here.

The Joint Committee was cochaired by Dear, Albert Reichmann, a Toronto-based businessman, and Julius Berman, a New York attorney who is a former chairman of the Conference of Presidents of American Jewish Organizations.

The Soviet committee was chaired by Konstantin Kharchev, minister of religion of the Soviet Union.

It was co-chaired by Nikolai Kolesnik, chairman of the Council of Religious Affairs of the Ukrainian Council of Ministers; Yuri Reshetov, deputy head of the department of humanitarian and cultural affairs of the Soviet foreign ministry; Moscow Chief Rabbi Adolf Shayevitch; and Samuel Zivs, law professor and former co-chairman of the Anti-Zionist Committee of the Soviet Public.

Israel budget slashed, military spending cut

By CJN NEWS SERVICES

JERUSALEM —

The Israeli cabinet has approved a proposal to cut this year's budget by some $655 million.

In a marathon session, Finance Minister Shimon Peres persuaded ministers to trim military expenditures by about $83 million and introduce fees for high school education and visits to the doctor.

Peres is demanding workers forgo automatic cost-of-living increases that would cover a recent 12% devaluation of the shekel against the dollar and cuts in subsidies.

His toughest measures — drastic cuts in subsidies on basic foods and public transport — will hit the poorest Israelis, while increases in public utility prices will affect many wage-earners.

Yisrael Kessar, secretary-general of the Histadrut trade union federation, complained that the program burdened the weak and sick and did not address the problem of unemployment.

He threatened industrial action in protests.

In a bid to persuade the Histadrut to cooperate, Peres added a tax on luxury cars and higher national insurance contributions for the rich.

Labor Party officials said the Histadrut had little op-

[Cont'd. on page 15]

U.S. umbrella group critical of PLO talks

NEW YORK (JTA) —

An umbrella group of Jewish organizations is now more critical of a United States decision to open talks with the Palestine Liberation Organization than it appeared to be when the decision was announced in mid-December.

Speaking at a farewell news conference at the offices of the Conference of Presidents of Major American Jewish Organizations, Morris Abram said Secretary of State George Shultz's action to authorize talks with the PLO was "hasty and regrettable" in light of the fact that "the words had to be squeezed out of Arafat." (See also related stories on page 14.)

Abram called Shultz's decision an "astonishing" policy reversal in an article in the Dec. 30 Jerusalem Post, during his last days as Conference chairman.

The United States agreed to enter into substantive talks after it determined that PLO leader Yasser Arafat had met three U.S. conditions for such talks: renouncing terrorism, recognizing Israel and accepting UN Security Council Resolutions 242 and 338.

At the time of the Dec. 14 decision, the Conference of Presidents and most major Jewish organizations refrained from criticizing Shultz's decision, which was consistent with longstanding U.S. policy toward the PLO.

Israeli leaders were highly critical of the decision.

Malcolm Hoenlein, executive director of the Conference of Presidents, said that Abram's comments reflected the official position of the Conference and did not contradict earlier statements.

"Our position is consistent, even if the emphasis has changed," he said. Faced at the time with a "fait accompli," said Hoenlein, the 47-member umbrella group hesitated to make an "enemy" out of such a strong supporter of Israel as Shultz.

[Cont'd. on page 15]

18,965 Jews left USSR on Israel visas in 88

NEW YORK (JTA) —

The National Conference on Soviet Jewry has revised its emigration statistics for 1988. According to the latest figures obtained from the Israeli government, 18,965 Jews emigrated from the Soviet Union on Israeli visas last year, 11.4% of whom settled in Israel.

In Washington, the Union of Councils for Soviet Jews reported that 18,919 Jews left the USSR on Israeli visas. It said up to 400 others immigrated directly to the United States on American visas.

There was no immediate explanation for the slight discrepancy between the two organizations' totals, since the Union of Councils also gets its information from Israeli government sources.

Earlier last week, the National Conference reported that 19,286 Jews left the Soviet Union in 1988, a 133% increase over the total for the year before. Its revised total indicates that Soviet Jewish emigration last year was still well more than double the 1987 level.

Ascertaining the number of Jews who left the Soviet Union last year was complicated by the emigration of a number of non-Jewish Soviet citizens with Israeli visas. The visas were provided by the Israelis at the kremlin's request.

Soviet Jewry groups in the United States learned as early as May that emigration statistics provided by the Israelis may have included some non-Jews. After that point, both the National Conference and the Union of Councils sought breakdowns of the numbers of Jewish and non-Jewish emigres.

The Union of Councils then revised its emigration statistics for the first four months of 1988. After the Union of Councils announced its total for the year, the National Conference checked with its sources and also revised its figures for the year.

Jews form 81.8% of Israel's population

TEL AVIV (JTA) —

Jews constituted 81.8% of Israel's population at the end of 1988 and non-Jews made up 18.2%, according to figures released by the Central Bureau of Statistics.

The population increased by 67,000 or 1.5% last year, compared with a 1.7% increase in 1987.

There were 4,472,000 people in Israel at the end of the year, 3,656,000 of them Jews.

Moslems numbered about 633,000, or 14.2%; Christians about 105,000, or 2.3%; and Druze and others approximately 78,000, or 1.7%.

Reagan attempts to reassure Israel

JERUSALEM (JPFS) —

U.S. President Ronald Reagan has sent a letter to Prime Minister Yitzhak Shamir expressing his "personal assurances" the U.S.-PLO dialogue will not damage U.S.-Israel ties, but may encourage "realism and pragmatism" among Palestinians.

In a letter dated Dec. 22, Reagan wrote:

"In your letter of Dec. 13, you expressed your deep concern about the repercussions of a United States decision to begin a dialogue with the PLO. I would like to add my personal assurances to those already made to you by Secretary [of State George] Shultz, that nothing in this decision should be construed as weakening the United States commitment to Israel's security, diminishing our fight against terrorism in all its forms, or indicating our acceptance of an independent Palestinian state.

"I am under no illusions about the PLO. Their words will have to be supported by action, namely a continuing renunciation of terrorism everywhere and dissociation from those who perpetrate it. Nevertheless, I believe that our dialogue with the PLO potentially can . . . contribute to a comprehensive resolution of the Arab-Israeli conflict in which the long-term security of Israel can be achieved."

Reagan expressed confidence that "nothing can destroy the mutual trust, confidence and commitment we have built and that the next U.S. administration will move quickly to work with your government toward our mutual goals."

World-National

Tragedy tests our spiritual strength

By
RABBI W. GUNTHER PLAUT

As long as things go well with us we are sure that God is in His heaven and this is the best of all worlds. We accept our gifts as something normal: our good health, our material wellbeing, and living in a country which is based on democratic principles and tries to live by them. Those who were born here consider their good fortune a right they are loath to share (hence, our increasing suspicion of strangers at the gate).

Rabbi Plaut

But most of us have a tendency to quarrel with fate when things go awry and, when something untoward happens, we blame God, society, other people's greed or whatever seems appropriate. And when death or severe illness strike our dear ones, these sentiments often result in anger and frustration that burns away our best resources for response.

One does not have to be a rabbi to experience this reaction pattern. We all sooner or later come to know of it, either in others or in ourselves. And especially is this the case when lingering, disabling illness comes our way. It may be AIDS or cancer or Alzheimer's or any of a dozen other scourges. All of them are tough to handle and become an enormous test of our spiritual and emotional strength.

Insidious cruelty of Alzheimer's

What brought on these thoughts was a letter I received in December. It came from an old friend with whom I had been associated in communal enterprises many years ago. I have seen them only once during the last 20 years, for he lives far away, and our relationship is maintained by an annual exchange of good wishes.

But this year was different. Appended to the usual "Season's Greetings" was a letter which I want to share with you. I had always known that Bert (who is not a Jew) was a special kind of person, but after reading his letter I realized that I had not really known him.

To all our friends —

Many of you have been unaware that my beloved wife D. has been stricken by the insidious cruelty of Alzheimer's disease. For several years memory has been fading — especially of recent events — rationality has been diminishing, and hallucinations have developed and persisted. Though she loves her books and carries them around, the contents escape her.

Still the gentle soulmate of 52 years

But the picture is not all bleak. D. is not depressed, but happy most of the time, and seems not to recognize the depth of her deprivation. Her physical health is good and she receives the best of professional care. She is quite aware of and enjoys the current environment: the sight of a beautiful sunset; the sound of inspirational music; the smell of a rose; the taste of a chocolate drop; the feel of a caress; ephemeral though all this awareness may be. She meets people — friend (whom she will recognize at the time) or stranger — most graciously and loves to talk with them.

With me, D. is still the gentle, compassionate soulmate of 52 years, expressing her love a dozen times a day. What the future will bring only God knows, but this we do know: each day is ours and we try to live it to the utmost.

Come to see us if you can. We would both love it.

Advice to diplomats in Washington

Play American game, Gotlieb says

By
JOSEPH POLAKOFF

WASHINGTON —

Canadian ambassador Allan Gotlieb, in a valedictory based on experiences in seven years as his country's envoy here, has advised fellow diplomats that in Washington they should learn new rules about diplomacy to perform their duties.

His address at the National Press Club was extraordinary because that organization rarely invites a foreign personality below the rank of foreign minister to address it at lunchtime, and because his remarks were generally acclaimed as a sagacious blend of astute insights into the American political system and humorous barbs intended to illuminate the way diplomats can practice their art.

Gotlieb, who will serve as a visiting professor at Harvard in the first half of 1989 and then engage in private law practice in Toronto, has served longer in Washington than any other Canadian ambassador. He came here after attaining Canada's most senior career service post, that of undersecretary of state for external affairs.

Besides Canada and the U.S., Gotlieb mentioned only one other country by name. In one of 10 "propositions" he outlined for diplomats, Gotlieb noted that "in Washington, countries have no permanent friends, only periodic allies. With the possible exception of Israel," he continued, "no country can count on friends in the U.S. Congress to protect it from harm. Even Israel got a surprise (the U.S.-PLO dialogue). But remember the Yogi Berra insight."

He referred to Berra, the beloved catcher of the New York Yankees three decades ago, whose celebrated remarks included "it ain't over till it's over" about a ball game and whose insight means there are no final decisions in American political situations.

Domestic policy crucial

Gotlieb noted that the "particles" of politics in Washington include first, the President, the cabinet, the 4,000 political appointments made direct by the President and 350,000 federal civil servants. Then, there are 535 members of Congress, 18,000 Congressional staffers, 47,834 lawyers, the employees of the 11,000 associations and think-tanks located in Washington, the 4,196 PACs, the 9,127 lobbyists and "last, but not least," the 4,326 journalists located here — "a cozy community of some half a million people, all shooting off electrical charges."

Foreign ambassadors, he said, soon learn that to perceive the exercise of power clearly, "you need a microscope, not a telescope."

Gotlieb said U.S. domestic policy is often more important to foreign governments than U.S. foreign policy. "It is obvious that U.S. fiscal policy and its eventual impact on the dollar would be of interest to every country. Less obvious is the fact that other U.S. domestic policies are also of extreme interest and relevance, such as transportation deregulations, uranium enrichment programs, interstate banking law, environment regulations, securities regulations, gas pipeline regulations, even oil drilling in national parks.

Choices are "stark"

"The choices facing a diplomat are stark. Lobby on these issues and you may well be accused of interference in U.S. domestic affairs . . . Don't lobby, and see your country's interests suffer.

"No other field of public policy in which I have been active has been so controversial. Testimonials to my wisdom lie side by side in the Congressional Record with censure of my interference, including one congressman's request for my recall. Meantime, back in Canada, the government is excoriated for its impotence and I am criticized for reluctance to work the U.S. system.

"A diplomat" he continued, "must recognize that the media are powerful particles in the U.S. process. They are, also, permanent — a quality they share only with the House of Representatives. When the media come onto the field of action, they influence and sometimes even determine the U.S. national agenda. Sometimes they are active participants in it. So an ambassador cannot do his job without focusing on them.

"There are hundreds of media stars in the game . . . And as with politicians, there is not much that diplomats can give the media stars, beyond helping them to validate their celebrity."

Gotlieb concluded by stating, "there is one over-arching piece of advice I would give to my newly-arriving foreign counterparts. If you want to be a successful diplomat in Washington, forget what you have ever learned about traditional diplomacy. Get up, get out on the field, and play the American game.

"And remember — there is no friendlier people anywhere than the American people, none warmer, none more open, more hospitable, more fair-minded. Count yourself fortunate to be here and savor every moment of it."

Could Israel town curfews lead to birthrate increase?

By
CARL ALPERT

JERUSALEM —

It's the little items at the bottom of the page, or buried away where few people read them, that often make the real news from Israel. In recent months, for example:

They don't toy around. Tilton Toys, an Israeli company, has just signed a contract to sell toys to one of the largest toy companies in the world — in Hong Kong! Toy exports from Israel totalled about $15 million last year, up from $12 million in 1986.

They grow up to throw stones. Infant mortality among Arabs on the West Bank dropped from 84 to 27 per thousand over the past 20 years, according to Prof. Trude Cohen of the Beilinson Hospital's Center for Genetic Diseases.

A strictly kosher Christmas. The Elite Chocolate factory products are certified as strictly kosher by the ultra-Orthodox rabbinical court, Badatz. Last December their production also included 440 tons of Chanukah chocolate coins, and 230 tons of chocolate figures in the image of Santa Claus.

Business is business. The market in central Israel is being flooded with attractive, colorful kipot, knitted skull caps, which are the hallmark of the younger religious generation. Demand is said to exceed the supply, even though the knitters, the women of the Arab village of Dir Nizam, are working around the clock.

Kibbutz headache. In 1987 about 2,000 adult workers of the United Kibbutz Movement, more than half of them under 30, quit their kibbutzim. That number exceeded the number of new members who joined the kibbutzim by 509.

Unexpected by-product. As a result of the frequent curfews imposed on Arab villages in the territories, the birthrate there has been rising. As one observer explained it: If a husband and wife are locked up indoors for 24, 48 or 96 hours, they're not going to spend all their time reading books. Proposed solution: impose a curfew on Jewish towns and villages as well.

What do they talk about? Israel is 12th on a list of countries of the world which receive telephone calls from the U.S. Heading the list are Canada, Mexico, Great Britain, Germany, Spain, Japan, France, down to Israel in no. 12 place. However, if the figures are computed at number of calls per population, little Israel leads all the rest.

Is this normalization? Israeli tourist traffic to Egypt continues to run into the thousands, whereas Egyptian tourists here are few and far between. On the other hand, Egyptian exports to Israel are far more than their imports. Egypt sells Israel oil, copper crafts, office furniture, pictures, handwoven wall carpets and other small items. Israel sends Egypt fertilized poultry eggs, baby chicks, irrigation equipment and feed for livestock.

Who says there is no aliya from New York? Statistics from the Israel consulate in New York reveal that in 1985 there were 76 live olim from that area, and an additional 387 bodies of deceased New York Jews sent to Israel for burial. In 1986 the New York olim (the live ones), numbered 63. Bodies for burial were 378. Comment unnecessary.

Israel's medical problem. No, it's not the doctors who are to blame — look at the patients. Under Israel's system of semi-socialized medicine, the average Israeli sees his doctor 8.4 times a year. That's 50% more often than the average Swiss, 75% more than the average American, 133% more than the Canadian, and 320% more than the average Swede.

Black humor. A new version of predictions for Israel's future is making the rounds. What's the difference between an optimist and a pessimist? An optimist in Israel studies Arabic. A pessimist studies Persian.

Arab mothers complain. A member of the Knesset reported that when he visited some Arab villages not long ago, the mothers complained that the Jews had undermined their ability to discipline their children. He was perplexed, and they explained: "When our child would refuse to eat, or to go to bed on time, we used to warn them that the Jews would come and kidnap them. Now when we say that to them, they just laugh in our face!"

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New book covers wide range of issues

Popularity not civil libertarian's goal: Borovoy

By
PAUL LUNGEN

TORONTO —

"Se's shver tzu zein a civil libertarian."

It may be hard to be a civil libertarian, but that hasn't prevented Alan Borovoy from taking the bull by the horns and advocating views that in no small measure result in opprobrium and opposition from both the Jewish and wider communities.

As general counsel for the Canadian Civil Liberties Association, he's opposed provincial government funding for Jewish, and other seperate schools; he's fought against laws designed to prohibit pornography; he's defended the freedom of women to obtain abortions; and to many in the Jewish community, he's appeared to come to the defence of the likes of Jim Keegstra and Ernst Zundel, whose anti-semitic activities have severely distressed survivors and non-survivors alike.

"When you choose a career in human rights and civil liberties, popularity can't be your objective," says Borovoy. "You're not going to get it in this kind of work."

A tireless opponent of government intrusiveness in individual freedoms and of well-meaning bureaucrats whose blinkered vision, he says, often leads to the erosion of liberties, Borovoy has become one of the nation's best known advocates of individual rights.

For the past 20 years, as spokesman for the CCLA, he's been well-placed to participate in some of the great debates over the future of Canadian society.

Canadians interested in these debates should be grateful that Borovoy, when time allowed, put pen to paper transcribing in one book his views on the fundamental issues that motivate him.

Eight years in the making, When Freedoms Collide; The Case for our Civil Liberties (Lester & Orpen Dennys $27.95) covers a wide range of issues that affect Canadians' day to day lives:

Pornography, hate literature, the right to incarcerate the mentally ill, the scope of police powers, the rights of strikers, welfare recipients and others are all tackled intelligently and provocatively.

Providing a way for Canadians to approach questions of fundamental freedoms is the not-too-modest goal Borovoy has set for himself, and all those who have taken an interest in these issues will find a wealth of material as well as logical, down-to-cases thinking on the fundamental principles underlying democracies.

"I suppose that my deepest commitment in political life is the survival of political democracy," said Borovoy in an interview at his cluttered, newspaper-strewn office. "Civil liberties are the essence of what democracy is."

For Borovoy, the "linchpin" of democracy lies in protection from government encroachment of the fundamental freedom of expression.

So, while it may not assuage Holocaust survivors and others hurt by the spectacle of a prominent member of the Jewish community rushing to defend *the rights* of anti-semites, Borovoy maintains that he does so because of a "recognition that freedom of speech is the very essence of a democratic society...

"Because I see the complex of our other freedoms so dependant on the viability of free speech, I am very reluctant to intrude on it," he says.

The laws that are used against the Zundels and Keegstras of the country are also available against others whose only "crime" may be to hold unpopular opinions. He cites charges (though not convictions) against Jehovah's Witnesses and anti-American protesters as examples.

His words to survivors will no doubt offer only a small comfort: allowing Nazi sympathizers to deny the crimes of the regime that murdered their families will be seen by many as putting too strong an emphasis on the rights of the criminals and not the victims of the libel.

And Borovoy acknowledges he is "troubled" by the knowledge "that I have hurt people who have been hurt too damn much already...It's not that I have trouble with the heat and the flak, just that I don't want to hurt people...by some of the things I've been obliged to say."

Ever since he can remember, Borovoy has felt compelled to speak his mind. Encouraged to think for himself by his small "l" liberal parents (the late Jack Borovoy and his mother Rae) and his maternal grandfather Chaim Honickman, Alan participated in a strike while still attending Harbord Collegiate.

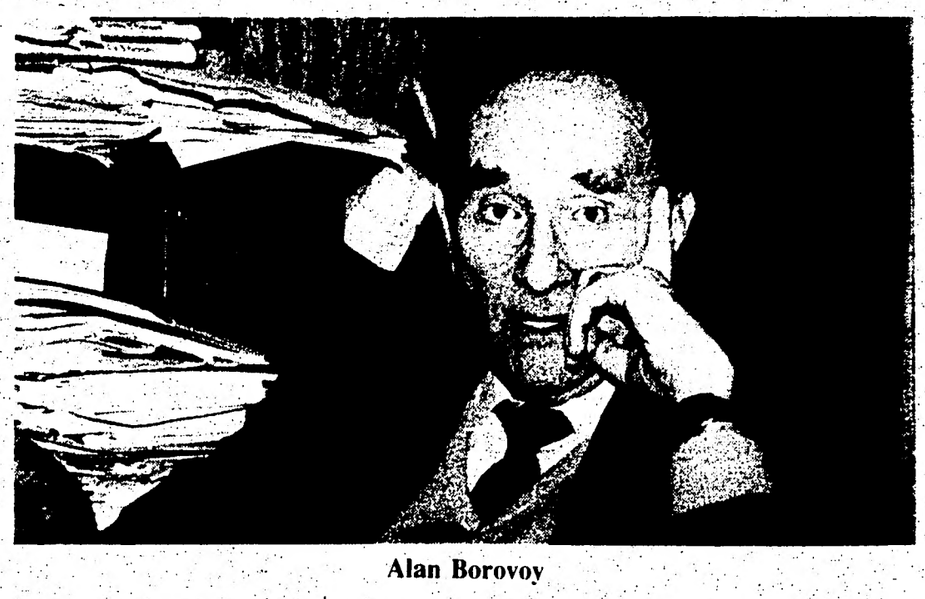
Even as a young man in the 1940s, he can recall listening to political conventions on the radio and reading The Nation and The New Republic magazines: "I was hungry for the stuff," he recalls.

Having read — and rejected — The Communist Manifesto by the time he completed high school, being involved in intense political discussions with Stalinists, Trotskyites, Zionists, liberals and others, Borovoy developed an approach that eschewed expectations of any golden age.

"They couldn't survive the clash of their utopian aspirations with hard-nosed realities," he recalls.

Instead, he favored an approach that did not attempt to create heaven on earth but, through the "pragmatism" advocated by philosophers Sidney Hook and Thomas Dewey, tried "to develop less hell on earth."

Following law school at the University of Toronto, Borovoy articled for David Lewis, who went on to become leader of the New Democratic Party.



Alan Borovoy

Afterwards, he began knocking on the doors of labor organization which were "involved in the social reforms I believed in."

He was "ecstatic" when he was hired by the Labor Committee for Human Rights, a partnership of the Canadian Labor Congress and the Jewish Labor Committee of Canada.

For eight years, "I was floating on a cloud," he recalls.

During that time, the Labor Committee was able to push for the inclusion in the provincial Human Rights Act of a provision prohibiting discrimination in housing.

In the 1960s, the committee organized Indians in the Kenora, Ont. area (near the Manitoba border) to lobby for telephones on reserves, for a longer hunting season and for the services of an alcohol research foundation — incremental changes that made a difference to their lives, he says.

He joined the CCLA in 1968 and since then he has concentrated more on political advocacy — appearing before royal commissions, task forces, legislative committees — than appearing in court.

Like Canadian Jewish Congress (he is an active member of the joint community relations committee), he has lobbied against prayers or religious instruction in public schools and recently the CCLA was instrumental in helping organize a 1-day strike by public librarians as a protest against proposed federal pornography bills.

At 56, Borovoy has not yet fallen victim to what he sees as a prevalent tendency — complacency about problems until they become personal experiences.

"Our job," he says, "is to dramatize the problems so people recognize the potential impact on them."

The book, he continues, goes beyond that. "It's more (an attempt) to take people through the exercise of trying to solve the problems. Since fundamental freedoms are not absolute and collide with other freedoms, the exercise for the reader is to balance the freedoms and determine which prevails in a particular situation."

Vancouver radio station appeals ruling of CRTC

By
GARY POGROW

VANCOUVER —

CFRO, Vancouver's co-op radio station, is appealing the ruling of the Canadian Radio-television and Telecommunications Commission that it must provide programming to balance The Voice of Palestine broadcast.

After receiving complaints from the Jewish community regarding the program, the CRTC ruled that CFRO must provide balance on matters of public concern and that responsibility rests with the station itself and not with individual programmers.

"The licencee's responsibility to provide balance arises whenever it presents one particular viewpoint on a matter of public concern, not simply after a complaint is received," said the CRTC.

The problem centres on the program The Voice of Palestine which the Canadian Jewish Congress, Pacific Region, and other members of the Vancouver Jewish community say is unbalanced programing at best and hate programing at worst.

The station is being judged incorrectly, says spokesperson Peter Royce. "The CRTC is contradicting the mandate it gave community radio stations and confusing community access with commercial journalism. Our station does not employ journalists."

Royce claims that CFRO is different because "the station gives access to groups that do not have access to the mainstream media.

"At Co-op Radio we are not trying to defend our right as a broadcaster to present any particular view or range of views. We are trying to defend the ability of people in this community to use this station for their own communication process."

But CJC spokesperson Michael Elterman said, "If they want to use the public airwaves, then they must abide by the rules to all broadcast media.

"That one point of view is covered in the mainstream is just that, a point of view, and a highly subjective one at that," said Elterman."

It can not be reasonably argued that the intifada was portrayed in the mainstream media in a light favorable to Israel, he added.

"And therefore for (the station) to argue that by broacasting The Voice of Palestine they were providing a balance to what was coming through the mainstream media is clearly ridiculous. The last thing to provide balance was to have a Voice of Palestine program."

Elterman believes that access and balance are two separate issues. "If they believe that local Palestinians don't have access to the mainstream media, then its fine to give them access, but the principle that we and the CRTC are arguing is that after you provide the access, you still, as a separate issue, have to provide balanced programing."

Elterman said that there is a Voice of Palestine program in Montreal, and "the CJC in Montreal was very eager to learn from us what had occurred in BC because their problem is also with a community radio station."

As of press time The Voice of Palestine continues to be aired.

The Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 10 Gateway Blvd., Suite 420, Don Mills, Ont. M3C 3A1.

* * *

ALEXANDROFF — SENDEROVITCH

Alexander the Great left his imprint on Jewish surnames, but sometimes by different routes.

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Arens meets Shevardnadze in Paris

Israel, Soviet Union to upgrade diplomatic ties

By
EDWIN EYTAN

PARIS (JTA) —
Israel and the Soviet Union have decided to widen the scope of their respective consular delegation and maintain contact on the ministerial level.

Diplomatic sources said these measures amount to a de facto upgrading of relations between Israel and the USSR — perhaps the most significant breakthrough in Soviet-Israeli relations since Moscow severed ties with Jerusalem in 1967.

News of the agreement was announced by Israeli Foreign Minister Moshe Arens and his Soviet counterpart, Eduard Shevardnadze, after the two met for an hour here Sunday.

The announcement was the climax of a weekend of high-level diplomatic contacts for Arens, who arrived here to attend an international conference on the proliferation of chemical weapons.

Arens began the day at a working breakfast with U.S. Secretary of State George Shultz.

He also met with Egyptian Foreign Minister Esmat Abdel Meguid, Foreign Minister Roland Dumas of France, Canadian external affairs minister Joe Clark and Hans van den Broek, the Dutch foreign minister.

But the diplomatic highlight was clearly the Arens-Shevardnadze meeting, where they announced among other things that working conditions for the two consular delegations would be improved.

The delegations will be able to conduct political and diplomatic negotiations and for all practical purposes serve as diplomatic missions, sources said.

The Soviet foreign minister told Israeli correspondents here that this probably means the return of the Israeli embassy building in Moscow, which has been empty for 21 years. Israel has insisted on having the premises back.

Shevardnadze said the work of the two delegations would henceforth be "better and normal."

Asked by a reporter if the Israelis could move back to their old embassy, Shevardnadze replied, "Normal conditions include that also. We've found common ground on that question."

The Israeli consular mission has worked out of the Dutch embassy since its arrival in the Soviet capital last summer. The Soviet consular mission in Israel has been renting private premises near Tel Aviv since June 1987.

Both have been strictly limited in their activities until now.

Arye Levin, head of the Israeli mission in Moscow, had been trying for months without success to initiate talks with Soviet officials above the most junior level.

But the climate seems to have changed. Levin, on home leave, disclosed in Jerusalem that he recently discussed political issues with Soviet foreign ministry officials.

He told a Hebrew University-sponsored conference on Soviet and Eastern bloc affairs last week that Israel's aid to the earthquake victims in Soviet Armenia last month had opened the door for him.

In Paris, Shevardnadze expressed his country's gratitude to Arens for Israel's help in the aftermath of the Armenian disaster.

He also praised Israel's swift, efficient handling of a hijacked Soviet plane that landed at Ben-Gurion Airport on Dec. 2. That incident occurred only five days before the Armenian earthquake.

Shevardnadze said his country wants to see the Middle East peace process move forward. He said that is in the interests of Israel, the Palestinians, the Arab states and world peace.

Moshe Arens

Arens, at a small news conference of his own, confirmed that the Israeli consular delegation in Moscow will now be able to conduct diplomatic activities.

He said he will remain in regular contact with his Soviet counterpart to enable the two countries to "better understand each other."

Arens spent 20 minutes in private conversation with Shultz. They were joined later by Israel's deputy foreign minister, Binyamin Netanyahu; William Brown, the new U.S. ambassador to Israel; and Moshe Arad, Israel's ambassador to Washington.

Arens used part of the meeting to reassert Israel's position that the American decision to open a dialogue with the Palestine Liberation Organization has been counterproductive to the peace process.

Arens' 70-minute meeting with Meguid was described as "cordial and friendly." The Egyptian foreign minister said the possibility of a summit meeting between President Hosni Mubarak of Egypt and Israeli Prime Minister Yitzhak Shamir was only vaguely touched upon.

Arens confirmed that his talk with Meguid dealt with general aspects of the Middle East conflict. He said he might meet again with the Egyptian during his stay in Paris and had agreed to closer contact in the future.

Arens' message to the European diplomats he met was that Israel is preparing its own peace plan, to be unveiled soon by Shamir. He asked all friendly countries to withhold their individual peace initiatives until they hear Israel's.

While Arens was occupied with his bilateral meeting, Arab delegates at the chemical weapons conference accused Israel of stockpiling nuclear and chemical weapons.

The sharpest attack came from Deputy Premier and Foreign Minister Tarek Aziz of Iraq, who accused Israel of introducing nuclear weapons into the Middle East.

Other Arab diplomats, including Meguid of Egypt, joined in the attack, though in more temperate tones. Meguid suggested that a ban on chemical weapons should be linked to the prohibition of nuclear weapons as well.

Iraq has come under widespread international criticism for its alleged use of chemical weapons against its own Kurdish population during its war with Iran.

Israel, Egpyt meeting set

Taba issues to be discussed

TEL AVIV (JTA) —
Israeli and Egyptian representatives will meet in Paris this week to resolve the remaining issues in the settlement of their border dispute over Taba.

The final border marker, No. 91, was put in place recently by an Israeli-Egyptian military team supervised by UN observers.

The marker stands on a hilltop some 600 feet from the shoreline. The line from the marker to the sea has not yet been defined.

A large group of Egyptian journalists was taken to the site, to mark what one of them described as "the return to the homeland of the last section of our country."

The Israelis and Egyptians still must reach agreement on the future operation of the Sonesta Hotel and the Rafi Nelson Vacation Village, both tourist resorts on the Taba beach built by Israelis.

Egyptian law requires that 51% of the ownership of the two facilities must be in Egyptian hands. Israel would hold a 49% interest.

But Israel hopes Egypt will agree to allow Israelis to continue to operate the resorts.

Israel is also demanding that Israelis be allowed to visit Taba, now legally part of Egypt, without passports or visas.

Another question to be decided at the Paris meeting is legal responsibility — whether claims of civil or criminal actions in Taba involving Israelis will be heard by Israeli or Egyptian courts.

Final instructions for the Israeli negotiators will be drafted at a meeting of the inner cabinet this week.

Israel is concerned about Egyptian plans for the region. A reported joint Egyptian-Jordanian development project of the Taba-Aqaba area could seriously affect Eilat's future as an international tourist attraction.

Taba was awarded to Egypt by an international arbitration panel last year.

Amal backs off confrontations

TEL AVIV (JTA) —
Amal, the mainstream Shiite militia in southern Lebanon, is pulling back from possible new confrontations with Israel.

It ordered its men to stop firing katyusha rockets into Galilee and to prevent radical groups in the region from doing so.

The order from Amal headquarters follows an Israeli helicopter gunship raid Dec. 29 on a local Amal base in Sultiniya village, near Tyre. Eight Amal militiamen were reported wounded.

Although Israel did not officially identify the target as Amal, high-ranking military sources hinted strongly that the attack was in retaliation for Amal assistance to Palestinian terrorist gangs trying to infiltrate Israel.

But the senior Amal commander in Tyre said his men will continue to attack Israel Defence Force and South Lebanon Army positions in the southern Lebanon security zone.

This is to prove to radical elements in Lebanon that Amal has no hidden connections or tacit understanding with Israel or the SLA, which is backed by Israel.

Hirohito death felt in Israel

TEL AVIV (JTA) —
What has the death of Emperor Hirohito of Japan to do with Israel's diamond industry?

According to Moshe Schnitzer, president of the diamond exchange in Ramat Gan, it will adversely affect exports to Japan, which is one of Israel's largest customers for cut and polished diamonds.

Japan accounts for some $600 million in sales a year. But the 2-year mourning period for the emperor, a Japanese tradition, will put a damper on celebrations such as weddings "and even geisha parties," which are occasions for much of the diamond purchases by individuals in Japan, Schnitzer said.

Hirohito died last week at the age of 87, after a 62-year reign, the longest of any modern monarch.

Schnitzer recounted in a television interview how a buyer from one of Japan's largest jewelry firms arrived here "in a good and expansive mood" before news of the emperor's death.

"But he suddenly got a phone call from his head office instructing him to reduce his diamond purchases. He was told that the Japanese have cut back on festivities, all shops in the cities are darkened and there is a mood of mourning and depression," Schnitzer said.

He expects diamond orders from Japan will be down by half, for the next several months at least.

Nazi victims still exploited

BONN (JTA) —
More than 40 years after World War II, major universities in West Germany are still using the tissues and bones of Nazi victims who perished in concentration camps for scientific purposes, according to a state television report.

Spokespersons for the universities in Heidelberg, Cologne, Tuebingen and elsewhere responded immediately that no Jewish remains were used.

Professors and students have been fully aware of the identities of individual victims, some of them prominent members of anti-Nazi groups, the report said.

One scholar went on television to argue that the remains have been invaluable because they were treated with special care by Nazi doctors.

Although the report created a stir here, and was not denied, most major West German newspapers ignored it.

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Shamir hits "endless bartering after every election"

Likud, Labor say they'll tackle electoral reform

TEL AVIV (JTA) —
The Labor Party and the Likud bloc have put aside their mutual antipathy to form another broad coalition government in order to initiate reforms assuring they will never have to go through such a prolonged process of coalition-building again, observers here agree.

Reformation of Israel's electoral system was endorsed at the first meeting of the new cabinet by Prime Minister Yitzhak Shamir and Finance Minister Shimon Peres, the leaders of Likud and Labor respectively.

Electoral reform may be the only major issue on which the two parties agree.

The issue was significantly muted while both of them ardently courted the Orthodox parties. Likud also went after the small right-wing factions in the hope of speedily forming a narrow-based government.

The small parties fear reform, since it could spell their doom. But now, with a broad coalition finally in place, Shamir has publicly pledged reform.

In Israel Radio interviews, he expressed support for constituent district representation. Votes would be cast for individual candidates instead of party lists, whose members are now seated in the Knesset on the basis of proportional representation.

Shamir also advocated direct election of the Prime Minister by popular vote. At present, mayors are the only popularly elected officials.

Under Shamir's plan, the Prime Minister would be free to appoint his own ministers without needing to allocate portfolios to parties forming the parliamentary coalition.

"It is impossible to continue for long the existing system" that results in "endless bartering after every election," Shamir told the Israel Radio interviewer.

He bemoaned the "proliferation of political parties" under the present system and said he would soon set up a ministerial committee for electoral reform. In the November elections, 27 parties competed.

The ministerial committee is called for in the Likud-Labor coalition agreement. It states that if the committee does not come up with proposals within a year, each of the parties will offer their own ideas.

Two Likud Knesset members, Uzi Landau and Binyamin Netanyahu, announced they will soon introduce a reform bill. Another Likud Knesset member, David Magen, will chair a committee to study various proposals for reform.

Sources close to the Prime Minister say he feels the post-election negotiations have become "intolerable."

The reforms proposed to eliminate proportional representation would eliminate the smaller parties, unless they were able to unite into medium-sized parties.

The threshold for Knesset representation would be raised to at least 2.5% of the vote cast. Until now it has been about 1%. Any party that can accumulate some 20,000 votes rates a seat in the parliament.

The Orthodox parties, whose constituents are concentrated in Jerusalem and Bnei Brak, probably would be hurt most by a constituency election system, since they would be unlikely to win seats outside these areas.

Shamir told the cabinet that the lesson to be drawn from the "nerve-wracking months" is that the present system of electing a government must be changed.

It took seven weeks from election day Nov. 1 to form the present government. The next elections should lead to the immediate formation of a government, Shamir said.

Peres, too, stressed the need for changing the way Knesset members are elected. He noted that Labor has been pushing for years for such reform.

Israel backs Americans on Libya dogfight

JERUSALEM (JTA) —
Israeli leaders were quick to praise the U.S. Navy for shooting down two Libyan jet fighters off the Libyan coast last week.

The first reaction came from Deputy Prime Minister Shimon Peres. He said the Americans were obviously threatened by the Libyan planes.

Avi Pazner, media spokesman for Prime Minister Yitzhak Shamir, said the incident seemed to be a Libyan provocation. "Coming from a country like Libya, you can expect that kind of behavior," said Pazner.

According to an announcement in Washington, Navy F-14s from the aircraft carrier John F. Kennedy shot down two Libyan MIGs over international waters, near the eastern Libyan port of Tobruk. The report said the MIGs were behaving in a threatening manner.

Speaking for the government, Deputy Foreign Minister Binyamin Netanyahu said Israel will propose tough measures against countries manufacturing or using chemical weapons. He was commenting on the U.S. report that Libya is building a plant to produce chemical weapons (CJN Jan. 5).

He said Foreign Minister Moshe Arens will recommend a series of sophisticated economic and political sanctions when he addresses a UN-sponsored international conference in Paris on banning chemical warfare.

He observed that Libya was not the only Arab country with chemical weapons, but did not elaborate.

According to Netanyahu, formerly Israel's ambassador to the United Nations and now a Likud Knesset member, the world reacted with indifference to the use of poison gas during the Iran-Iraq war, thereby removing the international taboo on those weapons.

He said Israel must embark on a massive campaign to revive international opinion, which once rejected chemical weapons.

In Los Angeles, meanwhile, the dean of the Simon Wiesenthal Center has written to West German Chancellor Helmut Kohl protesting the reported involvement of a West German company in helping Libya build the alleged chemical weapons plant.

Saying the centre was "shocked" by the report, Rabbi Marvin Hier wrote, "It is inconceivable that Germany's technology and expertise could in any way be allowed to assist (an) implacable enemy of the West and a fanatic foe of Israel in obtaining mass-murder capability."

* * *

BONN (JTA) —
West Germany Foreign Minister Hans-Dietrich Genscher has flatly denied charges by the Reagan administration that West German firms have provided Libya with the material and equipment to manufacture chemical warfare weapons.

At the same time, Bonn seemed pleased by the official Israeli denial of allegations on the subject attributed to Foreign Minister Moshe Arens by the German news media.

West German newspapers quoted the Israeli foreign minister as claiming that Israel had conclusive evidence that Germany helped Libya build poison gas plants.

Jerusalem denied that Arens ever made such a comment.

Genscher told reporters here that the Reagan administration, which first revealed its information in a meeting between Reagan and Chancellor Helmut Kohl in November, had failed to produce conclusive evidence to back up its charge.

Genscher said the Security Council, a top secret cabinet institution, discussed the American allegations two days after Reagan met with Kohl.

According to Genscher, Bonn asked for more evidence but Washington failed to deliver.

Spanish help

JERUSALEM (JPFS) —
Former Mossad chief Isser Harel says that senior officials in Franco's Spain helped 76,000 North African Jews to immigrate to Israel through Spain from 1955 to the early 60s.

Mossad officials paid Morocco about $500,000 to cooperate in the mass emigration which, in many cases, involved the use of forged French passports and the entry of refugees into Spanish salients.

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Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: Many synagogues have changed from the Ashkenazic pronunciation to the Sephardic in the Hebrew service. Were they correct in doing this?

ANSWER: Is there no respect for tradition? Why should a synagogue that was founded by Lithuanian Jews give up their Litvishe way of pronouncing Hebrew? Minhag, or custom, has rights, and the people should not be deprived of their own customs.

Rabbi Burak

We have learned how to forsake Jewish customs and Jewish traditions even when those customs are founded on the Bible. When a close relative dies, the Code states that we are obligated to make a tear in our garments. Is that done by the majority of mourners? No. They get a black ribbon pinned on them, and on it they make a slight tear.

But, is that the tradition of the Bible? The Torah tells us in Genesis, Chapter 26:34, that when Jacob recognized Joseph's bloodstained coat he "rent his garments, and put sackcloth upon his loins, and mourned for his son many days." So, why don't the people give up the ribbon, and follow the ways of the Torah?

Later in the Joseph story, when the silver cup was found in Benjamin's sack, what did the unhappy brothers do? Genesis, Chapter 44:13, states: "Then they rent (tore) their clothes . . ." Could they not have found some ribbon? Why don't we give up the ribbon, and follow the ways of the Torah?

When Job heard that a tornado had blown the roof apart and his children were crushed beneath it, what did he do? "And Job rose up and rent his mantle . . ." (Job, 1:20) In Job, Chapter 2:12, we are told that when Job's three friends saw just how terrible was this great good man's misfortune, "they rent everyone his mantle, and sprinkled dust upon their heads."

Once upon a time, other nations learned from us. Because we have the Passover, they have an Easter. Because we have a Rosh Hashanah, they have a New Year's Day. Who can say that the blowing of little horns at midnight Jan. 1 is not an imitation of our shofar blowing? Because we have a siddur, the churches have prayer books.

But, today, we have become borrowers. We import more than we export. Valentine's Day has apparently found a place on the Jewish calendar . . .

Our customs should be respected. However, its not surprising that in those synagogues where change is the rule, where the Cohannim no longer bless the congregation on our great festivals, the Hebrew pronunciation has been changed.

When the *kamets* is always pronounced like the *pattach*, the uniqueness of God's name is lost in the word adonai. Adonai means my masters, and not God. Reb Moshe Feinstein z.l. says, in one of his responsa, that no person will say adonai for Hashem's name. Alas that one has to disagree with him. The fact is that it is pronounced that way by the clergy and congregation in modernist houses of worship.

Minhag is based on this sentence in the Bible, according to Tractate Chullin, 93b, of the Talmud: (Proverbs, 1:8) "And forsake not the teaching of thy mother."

In Tractate Shabbas, 33b, when a sage complained that the Babylonians had a strange way of blowing the shofar erev Shabbas to call for the cessation of all work, the answer given was: "They retain their father's custom." But, a world in revolt doesn't want to follow the fathers' ways.

Instead, it is the fathers who must follow their sons' ways.

But Israel can't constantly say no

Look for continuity with Bush

By
WOLF BLITZER

WASHINGTON —

President-elect George Bush, widely considered a relatively moderate and pragmatic Republican, is making certain that the top level of his foreign and defence policy team is fitting nicely into his mold.

Beyond this deeply-ingrained pragmatic streak, there will also be a strong continuity in policy from the Reagan years. Don't expect any major changes in the global or regional strategy of the United States in the coming months and years.

As far as the Middle East is concerned, 1989 could be a tough year in American-Israeli relations. But that will depend not only on what the Bush administration does. It will also be a function of what Israel, the Palestinians and the other Arab states do.

Israel, by projecting a moderate and constructive tone in the peace process, could cushion any serious damage to its relationship with the United States. But an Israel that constantly says no to fresh proposals could undermine its Washington connection.

Bush and his advisors, of course, will develop their own styles. There are clear differences between Bush and President Ronald Reagan — the most important being that Bush will come into the White House with a great deal of personal foreign policy experience, something Reagan lacked.

In addition to his eight years as vice-president, Bush served earlier as United Nations ambassador, Central Intelligence Agency director, and ambassador to China. During the Reagan administration, he headed a task force on combatting terrorism, and he now fancies himself an expert of sorts in that area.

Reagan, in contrast, came to Washington as a former California governor.

Bush is very knowledgeable about international affairs, including the Middle East. He knows the issues and the players. He may not be as effective a communicator as Reagan, but he is very much on top of the subject. Reagan seemed to prefer to deal with domestic issues; Bush clearly prefers foreign affairs.

The President-elect is aggressively selecting talented and experienced people to serve in his cabinet, almost all of them savvy in the ways of Washington. No newcomers need apply for key positions.

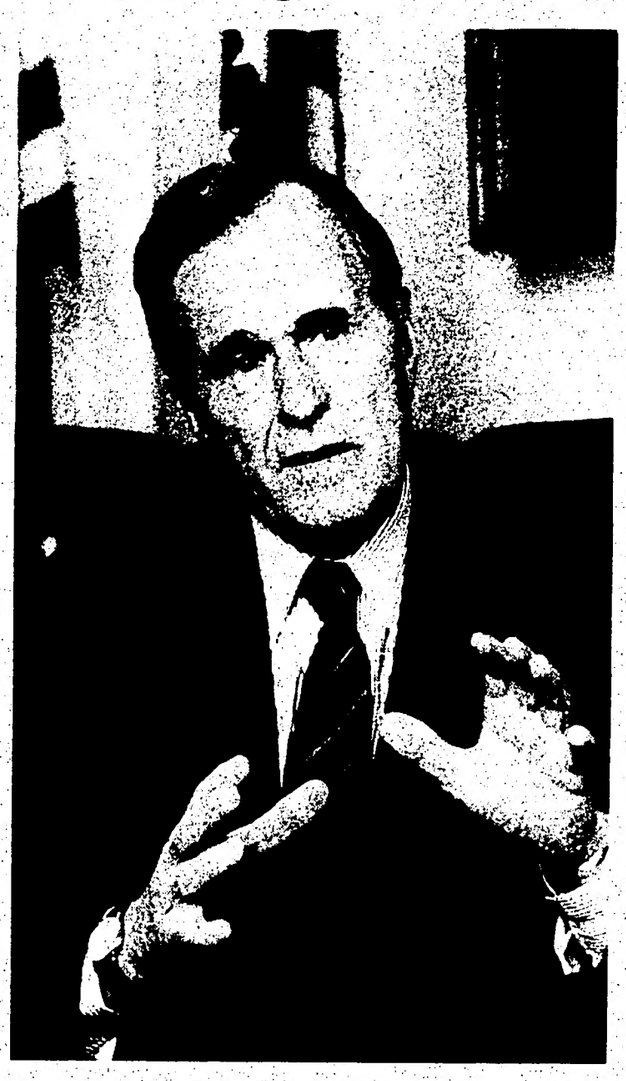
The controversial naming of Indiana Senator Dan Quayle as his vice-presidential running mate has so far been the only major surprise in Bush's appointments.

Quayle's record in the Senate, while by no means perfect as far as Israel was concerned, was still pretty good. In the East-West struggle, according to the 41-year-old vice-president-elect, Israel is part of the Western camp. It is an anti-Soviet, democratic ally that deserves continued U.S. support.

Bush's appointed secretary of state, James Baker, is a politician first, and a statesman second. Like Bush, Baker is a conservative — but no fanatic. He is sensitive to the concerns of Congress, especially to the Democratic majorities in both the Senate and House of Representatives. He will try to avoid too much friction with them.

The Middle East policy of George Shultz — as outlined by him in a major speech before the Washington Institute for Near East Poicy in September — will almost certainly become the cornerstone of Baker's approach.

But Baker, who does not have much foreign policy experience per se, will be very dependent on the career specialists at the state department. The decision to name Thomas Pickering, the ambassador to Israel, to become the United Nations envoy, underlines this trend. Pickering, an experienced and talented foreign service officer, will report to Baker.



President-elect Bush

The new secretary of defence, former Texas Senator John Tower, is also a politician, from the moderate wing of the Republican Party. He is familiar with defence issues, having served on the Senate armed services committee for many years. After leaving the Senate, he was a highly-paid consultant to several private defense firms.

As far as Israel is concerned, his record is mixed. He did not always vote the way Israel and its best friends in Washington wanted. He strongly supported the 1981 Saudi AWACS package sale. He was also in favor of other U.S. arms sales to Arab countries.

The new national security advisor, Brent Scowcroft, is also a pragmatic foreign policy expert. A former deputy to Henry Kissinger during the Nixon and Ford administrations, Scowcroft was eventually named by President Gerald Ford to take one of Kissinger's two hats — the national security advisor's slot in the White House. Kissinger, of course, remained the secretary of state.

Scowcroft's views on the Middle East are basically in line with the mainstream Eastern Establishment — as advanced over the years by the Council on Foreign Relations in New York and the Brookings Institute in Washington.

Like most of the heavyweight foreign policy thinkers in the U.S., this means that Israel should withdraw basically to the pre-1967 lines. Whether the West Bank and Gaza Strip become some sort of separate Palestinian entity or something less than that attached to Jordan is up to the Palestinians themselves.

But the notion of Israel's becoming the permanent sovereign power over those territories and the 1.5 million Palestinians who live there is out of the question. It is not an option accepted by anyone in the American foreign policy establishment, and they are clearly shaping up as the dominant force of the Bush foreign policy team.

The John Sununu appointment continues to concern Israel's friends in Washington. Despite the outgoing New Hampshire governor's soothing statements about Israel made shortly after his appointment as White House Chief of Staff, the pro-Israeli community remains deeply alarmed.

Sununu, an Arab American, delivering some rather stinging words about the Arab-Israeli conflict during speeches in recent years before the National Association of Arab Americans. Beyond that, he was the only state governor — among 50 — who refused to sign a petition calling for the repeal of the UN's 1975 Zionism-equals-racism resolution.

Jewish lawyer chosen as Quayle chief of staff

WASHINGTON (JTA) —

Vice President-elect Dan Quayle has selected Robert Guttman, a Jewish lawyer, to be his chief of staff.

Guttman, 60, was born in Munich, Germany, but fled the country with his parents during the Nazi regime, according to James Carroll, a Quayle spokesman.

Guttman was Quayle's chief counsel in the Senate from 1985-86, and was minority counsel to the labor and human resources subcommittee on labor before Quayle's election.

Guttman supervised staff work on the Quayle-authored Job Training Partnership Act, which Carroll termed Quayle's "major legislative accomplishment."

Guttman came to the United States in the late 1940s, and became a U.S. citizen in 1952.

Guttman lived for a time with his divorced father in England during World War II, and served as a 2nd lieutenant in the British Army.

When he came to the United States, he lived with his mother in California. He was graduated summa cum laude from Harvard University in 1952, where he majored in government.

Guttman did graduate work at Harvard and at the London School of Economics, and later earned a law degree from the George Washington University.

He worked for the U.S. labor department and later for the Library of Congress' congressional research service from 1970-81.

From 1981-84, Gutman was Republican counsel to the Senate labor and human resources subcommittee on employment and productivity, of which Quayle was a member.

From 1984-85, Guttman was staff director of the temporary Senate select committee to study the Senate committee system.

Members to abandon kibbutz in the Golan

KATZRIN (JPFS) —

For the first time in the 21-year history of modern settlement on the Golan Heights, a decision was taken recently to abandon a kibbutz.

Members of Kela, which was established four years ago, will be leaving their settlement for economic and social reasons.

The kibbutz is surrounded by minefields and IDF training grounds, and members say their life has been like one long seige. There are only 11 members left at Kela. They are expected to join Kibbutz Meitar, also in the Golan, which is also on the verge of collapse.

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DIARY ...of a People

By
DAVID BIRKAN

Prohibition came into effect in the U.S. on Jan. 16, 1920. Launched were the careers of bootleggers, gangsters — and celebrated law enforcement officers Isadore Einstein and Morris Smith.

The Volstead Act banned the manufacture, sale, or transportation of alcoholic beverages (except for medicinal purposes). It was the culmination of a century of lobbying in Washington by the temperance movement, motivated by religious revivalism, and a backlash to alcohol abuse in the turbulence of the country's immigration and settlement.

Anti-Catholic and anti-urban sentiments were also significant ingredients in the largely rural movement. (Andrew Volstead, its leading proponent, was a Republican congressman from Yellow Medicine county in Minnesota.)

Local anti-liquor laws were passed throughout the 19th century. By the end of 1919, 33 states representing some 66% of the U.S. population were already dry.

The result was a kind of unofficial civil war. Illicit stills, bootleggers, speakeasies ("private" city saloons), and country moonshiners roared into the lucrative business of providing liquor where it was wanted. Canadians also participated, dodging U.S. patrol boats as they ran whiskey south across the Great Lakes at night. Large centres of now illegal alcohol consumption included New York, Detroit and Chicago. Violence and murder erupted as gangster czars vied with each other for the provision of alcohol and related services and vices.

It was not just in gangland that immigrants found employment and recognition on a scale unavailable elsewhere. Isadore Einstein quit his job as a post office clerk in the lower East Side to become a federal agent. He persuaded his friend Morris Smith to put a relative in charge of his cigar store and join him. The two were unprepossessing at their debut. At 40, Einstein stood 5 feet 5 inches tall and tipped the scales at 225 pounds, Smith at 235 pounds. But they proved their weight in gold.

In the New York area, they went after bootleggers and speakeasies with a vengeance. Their booze-busting exploits soon earned them the status of celebrities. During one Sunday 12-hour shift, the two established a record by raiding 71 speakeasies. "The achievement was made all the more remarkable," writes Jonathan Goodman in his book of biographies *Who Me*, "by the fact that their progress from one establishment to the other was impeded by an accompanying horde of newspaper reporters."

They forced the closures, at least temporarily, of elegant joints like the Beaux Arts, Reisenweber's, Shanley's, and the Ted Lewis Club.

Their exploits included: 4,392 arrests; the confiscation of 5 million bottles of liquor, valued at some $15 million; and the destruction of an uncountable number of barrels and kegs.

The time they put into their efforts included countless off-duty hours. Remember the TV show and more recently the movie *The Untouchables?* The scriptwriter yarns of agents Eliot Ness and his buddy Rico pale in comparison.

"The exploits of Izzie and Moe," writes Goodman, "engrossed miles of newspaper columns, devoured gallons of ink, and tickled dry and wet readers alike." But law enforcement heads were not amused. Resentful of the publicity — which created an unprecedented image of civil servants and reflected unfavorably on other agents (and neglected the higher-ups, according to Goodman), their superiors summoned the pair to a reprimand in Washington in 1925. They were warned that unless they got out of the limelight, they would be fired.

Einstein and Smith tried to comply. It didn't help. When they refused to give interviews or discuss their plans, the press went ahead and made up stories about them. In November, 1925, under pressure from the top, they resigned. "We fired ourselves," was the last thing Einstein and Smith told reporters as the U.S.'s top booze-busting team dissolved.

Jackie Gleason starred in a TV movie about them called *Izzy and Moe*.

Each entered the insurance business and went his separate and prosperous way. As it happened, the press soon tired of extolling the feds, and turned to lambasting the obstructors of the public's will. Einstein died a wealthy man in 1938; by then, each of his four sons was a successful lawyer.

Bill passed after year of debate

Aussies to prosecute war criminals

By
VIC ALHADEFF

SYDNEY, Australia — Legislation to prosecute Nazi war criminals in Australia was passed recently by the Australian parliament after being stalled in the Senate for more than a year after a marathon and often-heated 4-day debate.

Opposition speakers repeatedly charged that the War Crimes Amendment Bill was being rushed through Parliament to appease Australia's Jewish community and because Prime Minister Bob Hawke was repaying debts he owed to friends in the Jewish community.

National Party leader Senator John Stone led the attack, saying the government's action in pushing the bill was a trade-off with the Jewish community over Canberra's switch in policy over the Palestine Liberation Organization.

Canberra recently announced that, like the United States, it is prepared to negotiate directly with the PLO in the light of PLO chief Yasser Arafat's renunciation of terrorism and explicit recognition of Israel.

A special investigation unit led by Bob Greenwood has been examining allegations against suspected Nazi criminals in Australia for about 18 months, visiting Canada, Israel, the Soviet Union and U.S. late last year. It has examined about 550 cases and is believed to be ready to recommend its first prosecution. Prosecutions could begin within six months.

Canada amended its Criminal Code about two years ago, to allow for the prosecution of Nazi war criminals, following an investigation by Justice Jules Deschenes. Only one person, retired Toronto restaurateur Imre Finta, has been charged under the legislation, while in British Columbia, denaturalization proceedings have begun to strip the citizenship of Dutch-born Jacob Luitjens.

During the debate in Australia, the most moving and powerful speech in favor of the bill came from Senator Peter Baume of the opposition Liberal Party. The country's only Jewish senator, he differed from the stance taken by his party.

"The issue involved in this legislation is justice, not revenge," Baume declared in an address to the Senate that was televised nationwide on prime time newscasts. "I do not expect that we will send old men to prison and I certainly do not wish to see them put to death, even where they in the past put many to death. But I do want them to be exposed for what they were in those dark days.

"Our duty is to grasp the moment, he said. "It is only if we do our duty with care, with courage, with generosity and with attention to detail and to all the difficult questions of legal process, that we can help those who suffered or died to sleep in peace."

Reference was made by numerous opposition speakers to the fact that anti-semitism is rising and would continue to rise as a result of the bill.

The debate centred also on the possibility that actions by Australian soldiers who fought in World War II and in Vietnam might be included in the ambit of the bill, and opposition speakers argued for an amendment specifically protecting them from prosecution.

Government speakers rejected this argument as a red herring designed to whip up public opposition to the bill — which it has, particularly among war veterans' organizations. However, an amendment was passed in this context, limiting the scope of the bill to crimes committed in the European theatre of war between Sept. 1, 1939 and Oct. 29, 1945.

The bill was finally passed in the Senate by a vote of 38 to 33 amid angry cries of "shame!" from members of the opposition. Baume abstained. "The party allows for dissension on matters of conscience, not on matters of policy," he explained. "This was a gray area and I had worked out the numbers and knew the bill would get through."

William Haber former leader of ORT dies

NEW YORK (JTA) — William Haber, president for 25 years of the American ORT Federation and the World ORT Union, and an advisor to the U.S. armed forces after World War II on the resettlement of Jewish refugees and displaced persons, died recently at his home in Ann Arbor, Mich., at the age of 89.

Haber was honorary president of American ORT at the time of his death. He was its active president from 1950 to 1975, during which he helped create the international arm of the federation, the World ORT Union.

Expanded education network

Haber was instrumental in expanding the ORT educational network to serve growing Jewish communities in Israel, Italy, France and Latin America. ORT assists Jews and others through vocational training in nearly 50 countries.

Under Haber's leadership, ORT training worldwide shifted toward high technology fields such as computers, automation, avionics and electronics.

Haber, who held a doctorate in economics, was professor emeritus of economics and former dean at the University of Michigan in Ann Arbor.

Born in Romania, Haber came to the United States at the age of 10. He received a Bachelor's degree in 1923, a Master's degree in 1926 and a PhD in 1927, all from the University of Wisconsin.

Haber was a major influence in the resettlement of Jewish Holocaust survivors in Israel and elsewhere, an effort for which he subsequently received the United Jewish Appeal's Humanitarian Award.

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Editorial

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New Saudi profile

According to the New York Times, Saudi Arabia is adopting a new and more vigorous foreign policy stance. This change has been seen in Riydah's role in arranging talks between Afghan rebels and the Soviets in Taif (near Mecca) in early December and in comtemplating diplomatic relations with Communist countries.

There is one other aspect of Saudi Arabia's new foreign policy assertiveness which we find less than laudatory. The Saudis have recently concluded an arms deal with Britain and several other countries including China which will divert almost $30 billion of its oil revenues into the acquisition of some of the most potentially destructive weapons in the international arms arsenal.

That deal includes 50 Tornado combat aircraft, 60 Black Hawk trainers and 50 Black Hawk attack helicopters. Four minesweepers, eight submarines and one air base are also part of the British deal. The Brazilians have contracted to supply the Saudis with 1,200 Osario tanks and $500 million dollars worth of Astro-2 ground-to-air rockets. The Brazilian deal includes the construction of four munitions factories.

To this list one may add the large number of ground-to-air missiles already being furnished the Saudis by the Chinese and the not inconsiderable amount of weaponry (including AWACS) which the United States has supplied the Saudis.

It is to be noted that never, in its modern history, has Saudi Arabia been attacked by a foreign nation. The danger of an Iranian or Iraqi incursion is now marginal given the recent peace treaties between Teheran and Baghdad. The question is therefore raised: why does Saudi Arabia need the kind of armaments with which it will soon be bristling?

The Israelis will be excused if they express some disquiet over this aspect of Saudi Arabia's new foreign policy profile. The long range potential of the weaponry being acquired by Riydah poses a grave threat to Israel's security whether it is in Saudi hands or whether it is being prepared for its Palestinian proxies.

Tainted research

One would like to think that scientific research is one of the few areas in the world which is free from the taint of political or moral bias.

The case of Stalin's hero, the Soviet geneticist T. Lysenko (who made preposterous claims about acquired characteristics) shows, however, that science can be corroded by the intervention of partisan views.

Lysenko's experiments, however, did not involve human beings. Nazi doctors who worked in some of the death camps, did not hesitate to carry out barbaric experiments on inmates, most of whom were Jews.

Dr. Joseph Mengele, along with other Nazi physicians, murdered twins for the purpose of anatomical studies, subjected women to brutal surgical experiments and exposed concentration camp victims to poison gas, air pressure and freezing tests which inevitably led to the deaths of the subjects.

Forty-five years later the results of some of those experiments have been surfacing at the American Environmental Protection Agency in learned medical papers on air pollution and hypothermia — raising the bioethical implications of using tainted science.

Those who defend the use of such data claim that the American space program inherited tainted data as well and that sometimes the national interest "is greater than the ethical question of using that data."

We do not subscribe to that argument. It is precisely the same arguments which encouraged American intelligence agencies to co-opt Nazis like Klaus Barbie and who knows how many other war criminals to work with the United States in the interests of that dubious concept "internal security," which is always trotted out to justify the most outrageous violations of elementary morality.

We agree with the point of view expressed by Dr. Hartmut Hanauske-Abel, a-Boston physician, who said recently: "I don't see any way to extract anything from the experiments other than professional torture and state-allowed manslaughter. If there should ever be a consensus among scientists and ethicists that it is permissible to use those studies again, I would stop doing science. That is not my understanding of science."

Let the Nazi data on human experimentation remain buried in the archives where interested students might have access to them. Let them not be dignified with republication in scientific journals.

Are they persecuted?

Yemen home to 1,000 Jews

THE JEWISH WORLD

By
SHELDON KIRSHNER

Clad in traditional gold-embroidered costume, Yemenite women pose with their etched copperware. [IPPA photo]

Forty years have elapsed since Operation Magic Carpet, the Israeli airlift which saw the arrival of some 45,000 Yemenite Jews to the Jewish state.

Magic Carpet depleted the Yemenite Jewish community to such an extent that it was universally assumed that Jews no longer lived in that largely barren land. As late as a year ago, an Israeli cabinet minister was quoted as saying that the community there had simply disappeared.

This, it turns out, was nothing but an exaggeration.

According to an ultra-Orthodox, anti-Zionist official who has visited that conservative, pro-Western nation seven times in the past nine years, an estimated 1,000 Jews still live in North Yemen, mainly in about 30 mountain villages near the Saudi Arabian border.

Rabbi Yosef Becher, a Neturei Karta emissary, told interviewers recently that he has distributed 7,500 religious books and other religious items to North Yemenite Jews since 1979.

Neturei Karta, which objects to Israel's existence on the grounds that it was created before the coming of the Messiah, is believed to be the only Jewish organization to have been permitted into North Yemen in recent years.

North Yemen (Yemen Arab Republic) is one of the most remote countries in the world. Its Marxist neighbor, South Yemen, appears to have no Jewish community whatsoever.

Becher was allowed into North Yemen after years of negotiations with Arab League and PLO officials in New York City. Neturei Karta convinced them that it was only interested in helping North Yemen's Jews with their religious needs, not to facilitate their immigration to Israel.

According to Becher, Neturei Karta has distributed six Torah scrolls, shofars, tefillin, prayer books and Bibles as well as tens of thousands of dollar for charitable purposes.

He reports that the Jews are relatively well off economically, earning their livelihood almost exclusively as craftsmen in carpentry, jewelry and leather work.

Becher claims that they enjoy religious freedom and live peacefully with their Moslem neighbors. That view is challenged by the Public Council for Yemenite Jewry, an Israeli-based organization.

At a press conference in Tel Aviv recently, David Shucker, chairman of the council, charged that Jews are trapped in North Yemen and face disappearance.

Displaying letters and tapes smuggled out of North Yemen, Shucker claimed that many Jews have been forced to convert to Islam. He said that Jewish women had been raped, and Jewish homes had been robbed, by Palestinians evicted from Lebanon after the 1982 war.

Shucker, claiming that Israel was ignoring the plight of Yemenite Jews, urged the U.S. government to apply pressure on North Yemen to let its Jewish residents leave.

Neturei Karta has been active on another front. One of its leaders, Rabbi Moshe Hirsch, has renewed his call to the PLO to appoint him minister of Jewish affairs in a future Palestinian state. After the Palestine National Council proclaimed a Palestinian state, Hirsch wired his congratulations.

In an interview with Haaretz, he expressed the hope that Mea Shearim — the Neturei Karta enclave in West Jerusalem — would be included in a Palestinian state so that Israeli Jews can take leave of the "sacrilegious Zionist state for the pure Palestinian state."

In a statement, Naturei Karta says that its participation in the emergence of a Palestinian state may well "deem us worthy to witness the ushering in of the Messianic era."

It views the current Palestinian uprising in the territories as a "divinely-inspired act" related to the possible creation of such a state.

JEWISH JOURNALISM

The Jewish Museum in New York City has opened *A People in Print: Jewish Journalism in America*, an exhibition that examines the role of the Jewish press and the personalities who shaped it. The exhibition runs until Feb. 23.

It consists of over 300 drawings, paintings, periodicals, posters, photographs, comic strips and related artifacts which document the efforts of individuals, organizations and periodicals to create a voice for Jews in the U.S.

Among the personalities in the show are Solomon Henry Jackson, the first American Jew to publish a journal specifically for Jewish readers; Mordecai Manuel Noah, the first Jew to become a popular mainstream American journalist; Abraham Cahan, the longtime editor of The Jewish Daily Forward, and Adolph Ochs, who bought the ailing New York Times in 1896 and transformed it into the newspaper of record in the U.S.

REMEMBERING THEM

Barney Josephson has passed from the scene at the age of 86.

Josephson, the owner of New York City's legendary Cafe Society, tore down racial barriers in America and brought recognition to such talented Black singers as Billie Holiday, Lena Horn, Sarah Vaughan and Alberta Hunter.

The youngest of six children born to Latvian immigrants, Josephson was a shoe buyer, window-trimmer and orthopedic fitter before launching himself into the nightclub business in Greenwich Village.

When he opened the Cafe Society in 1938, nightclub audiences were strictly segregated by race. Even in Harlem's famous Cotton Club segregation was in force.

At Josephson's insistence, Cafe Society became the first club in a white neighborhood in the U.S. to welcome customers of all races. It was also an incubator of talent, producing a long list of singers, comedians, jazz musicians and dancers.

After a wobbly start, Cafe Society was eminently successful. In 1947, Josephson's brother, Leon, an avowed Communist, was subpoenaed by the House Committee on Un-American Activities and found guilty of contempt.

In a classic case of guilt by association, Barney Josephson was attacked by jingoistic columnists like Westbrook Pegler, Walter Winchell and Dorothy Kilgallen. Within weeks, business at the Cafe Society (there were two by now) dropped by 45%. Josephson hung on for a year until he sold both clubs. Eventually, he opened a small restaurant chain. But his glory days in the Cafe Society were over.

* * *

Joachim Prinz, a fighter against racism and bigotry, has died at 86. He was a past president of the American Jewish Congress and served two terms as chairman of the Conference of Presidents of Major American Jewish Organizations.

Expelled from his native Germany, he was invited to the U.S. by Rabbi Stephen Wise of the Free Synagogue in New York City. From 1939 until his retirement in 1977, Prinz was spiritual leader of Temple B'nai Abraham in Newark, NJ.

An outspoken liberal, Prinz was one of the founding chairmen of the 1963 March on Washington, led by Rev. Martin Luther King. He also took part in many civil rights demonstrations in New York and New Jersey.

When Common Sense, a far right journal, accused him of being a Communist, he sued, winning a court award of $30,000 — a sum he was never able to collect.

* * *

Max Shulman is dead at 69. A novelist, playwright and humorist, he created the Dobie Gillis character and steered him through four seasons on prime time U.S. TV.

Shulman is best known for *The Tender Trap*, a play that was made into a film, and a novel, *Rally Round the Flag, Boys*.

Opinion

What will give us increased purpose in 1989?

By
RABBI BERNARD BASKIN

As the new year begins many of us feel like the sage who cried out, "I wish I could stand on a busy corner, hat in hand, and beg people to throw me all their wasted hours."

What do we want in 1989? What will give it increased purpose and meaning?

The first thing we should want is health. It is primary. Health adds zest and savor to our years; without health everything soon turns to ashes in our mouth. All our hopes are blighted, our spirits sag, the universe takes on a sombre aspect.

There is no cure for birth and death, save to enjoy the interval. Health makes that a somewhat more pleasant prospect. A patient once said to Walter B. Cannon, Harvard Medical School's great physiologist: "When you see how many diseases there are, you wonder how anyone is ever well." Dr. Cannon answered, "Oh, no, when you know something about the human body and its tremendous resources for health, you wonder why anyone is ever sick."

But the matter of health, you say, is certainly out of our hands. If anything is beyond our control, this is it. But do not thousands of people take the boon of health and throw it away? They drive their bodies relentlessly. They allow themselves no rest. They refuse to learn the secret of moderation. Or they are "perfectionists" who demand the impossible from themselves. It is no wonder that the two greatest medical problems of our age are heart failure and mental disability.

Then, there are multitudes of people who give their appetites free rein. They eat, smoke, drink or drug themselves into the grave. We want health during the next 12 months but we will only achieve it if we are willing to treat our body as the "temple of the spirit" and are prepared to walk the life-giving path of moderation.

The second thing we should want in the new year is economic security. We need to provide for ourselves and our families. We want recognition for our work, a fair return for our labors. We want enough to educate our children properly and to provide adequately for social and cultural activities. We want to set something aside for our later years. All of this is understandable and desirable.

But here too, there must be a vital decision. Economic security should be a means to an end, not an end in itself. What we earn must not be at the expense of others, or at the cost of our self-respect and most cherished ethical ideals.

The old question is still valid, "how rich would you be tomorrow, in things that matter, if you lost every dollar you owned tonight."

The third thing we should want in the coming year is the boon of friendship. Life can never achieve full meaning, or satisfaction, unless we can experience the affection and interest of others. Most of us are fortunate. We can reach out and touch someone, or look about us and see someone, whose love responding to ours adds an unfathomable dimension of happiness to our lives. And we need friends who are sincere; with whom we are not obliged to maintain false social standards, or find it necessary to impress; friends with whom we can find relaxation of mind and spirit. You can always tell a real friend; when you've made a fool of yourself he doesn't feel you've done a permanent job.

But friendship and affection are not found. They are made. If we want these blessings we must give them in return. They are the essential by-products of our own attitudes and actions. Perhaps instead of trying to love our enemies we should treat our friends a little better.

Health, economic wellbeing and friendship are paramount. They impinge upon our lives in a manner that is direct and physical. But we do not live by bread alone. Another thing we should want belongs to the realm of the spirit.

During the coming year I think we can be most truly alive, if we can achieve a sense of the mystery and wonder of life. Each of us is a finite creature, our few years a flicker of light between two dark eternities — our being, merely a speck on the charts of time. Yet, each of us can dream great dreams and participate in the marvelous work of creation. In all of this there is glory and grandeur.

Rabbi Bernard Baskin

The world of nature yields its secrets only to reveal greater secrets. The larger the island of knowledge the longer the shoreline of wonder. The more we know about ourselves and the universe, the greater becomes the realm of the unknown. This is the verdict of the great scientists, no less than the poets. From the smallest atom to worlds of almost unimaginable magnitude there is so much that lies beyond human ken and experience. All of this should engender a sense of wonder. Einstein said: "The most beautiful thing we can experience is the 'mysterious.' It is the source of all true science."

The trouble is that our souls have become callous, our eyes have become dulled over with the prosaic and the commonplace. We have lost that spirit of reverence and humility which are the hallmarks of youth. Old age can best be described as the time when a person has lost his sense of wonder.

1989 is a challenge and opportunity. There is wisdom in the dictum of Jonathan Swift, "May you live all the days of your life." Yes — starting with the new year.

Eban blithely ignores strategic depth factor

MEL HIMES, professor of political science at Dawson College in Montreal, raises some questions about Abba Eban's stand on the Mideast peace process.

* * *

Abba Eban, Israel's former foreign minister, has put forward a series of commentaries on how to achieve the long sought after modus vivendi between the Arab states and Israel. These include historical, military and political premises that focus upon the fundamental characteristics of the state founded 40 years ago. Given their objective, they deserve rigorous scrutiny.

Mr. Eban contends that history proves that Israel's "military presence conceived as a deterrent became an incentive to a successful Egyptian attack in 1973." One might be tempted to ask why the Labor government of which he was a senior member did not unilaterally withdraw from the Sinai from 1967 to 1973. Surely, acquainted as he is with British parliamentary tradition, a resignation would have been in order, given the central importance he now attaches to it.

But then if his premise was correct, the years from 1948 to 1967 when Israel occupied no territories, should have been an era of Arab-Israeli peace. Instead two wars and incessant fedayeen raids took place — illustrating the fallacy of Israeli military policy as the underlying cause of the enduring conflict. Rather, what was and continues to be the sty in the Arabs' eyes is the existence of a Jewish state regardless of its borders or troop emplacements.

Eban's contention that thousands of Israelis gave their lives during the Sinai occupation, whereas the casualty list in the intervening years has been zero is equally misleading. Had Israel not held the territory and successfully defended it during the Yom Kippur War, would President Anwar Sadat have been inclined to seek an Egyptian-Israeli accord? And even that invaluable diplomatic objective, balancing out the loss of strategic air bases and the oil fields, is as tenuous as the Egyptian president's bodyguards' protection.

Eban claims that a territorial withdrawal would improve Israel's logistic military capability. Even if one is able to overlook the fact that Israel's diminutive geographic size makes it a secondary benefit, he blithely ignores the question of strategic depth. The problem is of grave concern with respect to Israel's neck, the Latrun corridor, approximately 12 miles from Jerusalem to the Mediterranean. The incorporation of the Golan Heights was an acknowledgement of this need with respect to Syria. In the case of the West Bank the hills running through the centre of the territories allow small numbers of enemy forces with modern rockets to inflict incalculable damage on key Israeli population and military centres.

One of Eban's requirements in his territory for peace proposals is the demilitarization of the West Bank. He and his experts have failed to explain what would happen if it is discovered that the Palestinians had by some misfortune rearmed with sophisticated weaponry. Is it reasonable to expect that any Western nation, let alone the Arab states or the United Nations, would send forces to disarm them? In that case, what alternative would Israel have?

Abba Eban

Eban places a great deal of confidence in the benefits of an international conference. Unfortunately the historical record of past gatherings involving the fate of Jews has not been the best. The 1938 Evian Conference did not result in any of the civilized Western states opening their doors to save the future victims of the Holocaust. The 1976 Helsinki agreements stipulating freedom of religious observance and the right of emigration have not yet been fully observed.

Equally important, Eban has apparently overlooked the question of the credibility of Israel's sole ally at the proposed meeting, the United States. The American failure along with Canada to honor its pledge to keep the Straits of Tiran open to international navigation when the Egyptian president Abdul Nasser closed the waterway was a key precipitating factor in the 1967 war when combined with the indecent haste of the departure of the UN "peacekeepers."

Similarly, after Israel almost took mortal wounds in the 1973 Yom Kippur War when it aborted a last minute preemptive strike because of American pressure, the U.S. administration deliberately delayed shipping vital military supplies.

If the ultimate test of any strategic relationship is in times of crises, then it is incumbent upon Mr. Eban to explain why he remains so sanguine about any future pledges of Israel's key guarantor, the United States.

Therefore, while suicidal zealotry is to be avoided, so is the naive belief in diplomatic panaceas. History is replete with the failure of international conferences as Munich so tragically demonstrated. The hard lesson is that there are no lasting guarantees in international relations except those that a state is able to insure itself, a fundamental premise for the creation of Israel.

Any hope of surviving in the merciless Middle East region, let alone achieving peace, will rapidly vanish if diplomatic illusions are substituted for the unpleasant realities of "the game of nations."

Separatist sentiments echo among the Arabs of Jaffa

By
NECHEMIA MEYERS

JAFFA —

Jaffa, a former Arab town that has been an integral part of Tel Aviv since the War of Independence in 1948, should be incorporated in a future Palestinian state, say many Arab teenagers in Jaffa.

Indeed, they might even be considered moderates — some of their classmates, enthused by the PLO's declaration of independence in Algiers, look forward to Israel's complete disappearance from the map of the Middle East.

Eighth grader Salah Abu-Hilwah is a case in point. When interviewed recently by a Ha'aretz correspondent, he declared: "The Jews took Palestine from the Arabs and now the Arabs will simply take it back."

One of his pals then chipped in: "Here in Jaffa we'll be part of a Palestinian state, and you'll have to go live in Gaza."

Jaffa today is an ethnically mixed area with an official Arab population of 16,000, plus an unknown number of Arab squatters, many of them from the "territories." But quite apart from its Arab inhabitants, Jaffa still has an "Arab look," thanks to the presence of many pre-48 buildings and a skyline dominated by minarets and church towers.

Moreover, while street names were changed after the War of Independence, here and there one can find plaques which recall, for example, that Etzel St. (named after a Jewish underground movement) was once Butrous St. (named after a prominent Arab landowner).

It is not hard to understand why many Jaffa Arabs, now a minority in "their town," should want to transform Etzel St. back into Butrous St. And their separatist sentiments are echoed, to one degree or another, by residents of other Arab population centres in Israel. This was evident when young people in Taibe, near Netanya, recently protested the demolition, by court order, of illegally constructed buildings in their village; the protesters not only stoned policemen, but also burned the Israeli flag and hoisted the Palestinian flag in its place. On a more sophisticated level, the increasingly independent stance of the Council of Arab Local Authorities, backed by Arab Knesset members, has created a kind of de facto autonomy in predominantly Arab areas of Israel.

Such developments concern even the most dovish elements here, particularly given the fact that the PLO, despite its drive for respectability, refuses to abrogate the Palestinian Covenant (which calls for Israel's elimination). The PLO also seeks to resurrect UN Resolution 181 (the famous 1947 Partition Plan once rejected by the Arabs), which would "only" take away Jaffa, Beersheba, Ramle and half the Galilee, as well as internationalizing Jerusalem.

Therefore, say many official spokesmen, demanding that Israel negotiate with the PLO would be like insisting that the U.S. negotiate with Mexico if the latter's constitution questioned America's right to exist and demanded the immediate return of California and Texas to Mexican sovereignty.

Yet the majority of Israelis apparently do not share their government's reservations. According to a poll published in the Tel Aviv daily Yediot Aharonot, an unprecedented 54% of them now support talks with PLO if it keeps its promise to forego terrorism. This clearly indicates that Arafat's peace offensive has achieved results not only in other countries, but in Israel as well.

Opinion

Ethnic cliches abounded

Hollywood patronized, stereotyped Jews for long time

By
SHELDON KIRSHNER

Hollywood looms large in North American culture as a creator and conveyer of images, whether real or imagined.

Although the studios have historically been controlled and managed by Jews, the films they have mass-produced for worldwide audiences have far too often patronized, stereotyped or de-Judaized Jews.

Only in the last two decades has Hollywood finally "normalized" its conception of Jews.

These are the impressions that emerge from Patricia Erens' informative book, *The Jew in American Cinema (Indiana University Press, $16.95 U.S.)*, which is probably the most exhaustive, scholarly work of its kind to be published.

Examining some 800 feature films with Jewish characters and themes, her book is divided into convenient time frames which treat the primitive period (1903-1919), the silent era (1920-1929), the early sound years (1930-1940), the 1960s, 70s and 80s.

Jews appeared in one-reelers as early as 1903. In *A Jewish Dance At Jerusalem*, male dancers dressed in chassidic garb whirled across the screen in gay abandon. But for every positive portrayal of Jews, there was a picture like *Cohen's Advertising Scheme*, wherein a clever, scheming businessman duped a hapless customer. This antisemitic image of the Jewish con man, buttressed by the appearance of the Jewish pawnbroker, remained a constant in American movies for many years.

One-reelers presented image of con men

During the primitive period, Jewish physical traits, gestures and actions were exaggerated or heightened.

The comedies of the day revolved around several themes — the Jew trying to earn a living in a Gentile world, the Jew as he related to his family and non-Jewish neighbors, the Jew in the American Far West. In this last category, the Yiddisher Cowboy movie (*Foxy Izzy*) came into his own.

The ghetto film, which specialized in a fairly realistic portrayal of life in the slums, was also a feature of the day.

From the 1920s, every major studio but one, Twentieth Century Fox, was headed by a Jew. On this list were names like Harry Cohn, Louis B. Mayer, the Warner brothers, Irving Thalberg, B.P. Schulberg, Marcus Loew and the Schenck brothers.

During the silent era, when they amassed their power, Jews appeared mainly as minor characters — primarily as pawnbrokers, peddlers, shopkeepers and comics. Comedies tended to be structured around stock figures like George Sidney, Sammy Cohen and Alexander Carr.

The most popular Jewish comedy series, *The Cohens and the Kellys*(1926), spawned six sequels, including *Kosher Kitty Kelly* **and** *Abie's Irish Rose* **(1928). For some reason, Hollywood seized on exploiting Irish-Jewish relations, and while Cohen-Kelly films enjoyed enormous success, they were not without their detractors. Critics lambasted their tasteless ethnic excesses, and by the early 1930s this sentiment had gathered such force that the Motion Picture Project was established. Formed at the urging of Jewish organizations, it was instrumental in toning down stereotypical portrayals of Jews.**

The early sound era saw the migration of New York Jewish entertainers, stage directors, writers and composers to California. People like Jack Benny (Benjamin Kubelsky), Fanny Brice (Fanny Borach), George Burns (Nathan Birnbaum), Ted Lewis (Theodore Friedman), the Marx Brothers, Sophie Tucker (Sophia Abuza), Ed Wynn (Isaiah Leopold), Jimmy Durante, George Cukor, Joseph Mankewicz, S.J. Perlman and Ben Hecht created a substantial Jewish presence in Hollywood.

Perhaps as a result of this development, but probably because of the rising tide of antisemitism in the U.S., Hollywood banished the Jew as a recognizable character. The White Anglo Saxon Protestant came to represent the all-American ideal as Jewish characters "were totally de-Judaized" and "turned into Gentiles."

Under this conformist pressure, Jews anglicized their names. Paul Muni (Muni Weisenfreund), Melvyn Douglas (Melvyn Hesselberg), Paulette Goddard (Paulette Levy), John Garfield (Julius Garfinkel), Lauren Bacall (Betty Perske), Danny Kaye (David Kaminsky) and Shelley Winters (Shirley Schraft), among others, took this route.

During 1930s, several developments occurred. The Marx Brothers, though they did not play Jewish characters in any of their 19 pictures, filled them with a certain Jewish urban attitude toward life. The lives of prominent Jews, such as Benjamin Disraeli, the Rothschilds and Florenz Ziegfeld, were adapted for the screen. Under the 1933 Breen Code, words like Kike and Yid, which had not been unusual, were banned. (During that decade, in New York City, about 50 Yiddish features were produced and released with English subtitles).

Films dealing with the oppressive nature of Nazi Germany (*A Nazi Spy* and *The Mortal Storm)* were made. But interestingly enough, they treated the Jewish question obliquely. As Erens puts it: "Just who was being persecuted, and why, is rather vague. The issue is further blurred by the casting of non-Jewish actors in the role of Jews."

Not surprisingly, Hollywood's reaction to National Socialism in Germany was slow in coming. Erens speculates that it was reluctant to antagonize Hitler for fear of losing a lucrative market. She quotes film historians as saying that one studio provided medical documents to prove that an actor was uncircumcised and that another produced numerous affidavits that Danish star Jean Hersholt was not a Jew.

After America's entry into World War II, several features a year focused on the horrors of Nazism (*Hitler's Children, Hitler's Madman* and *None Shall Escape.)* But, with one striking exception (*Address Unknown*), Jewish victims were seldom at the centre of things.

Hollywood directors churned out endless war films, and in some of these (*Air Force, Bataan, Action in the North Atlantic, Objective, Burma!, The Purple Heart, Winged Victory, Pride of the Marines)*, Jews were identifiably Jewish: The Jew was usually a New Yorker, not especially educated or intellectual, whose chief function was to entertain the group with his wisecracks and jokes. Generally, he was well-liked by his comrades, and in no film was anti-semitism an issue.

With the full revelation of the Holocaust, several films addressed themselves to antisemitism. *Crossfire,* **directed by Edward Dmytryk, a non-Jew, fell basically into the detective genre. According to Erens, it never confronted the complex causes of anti-semitism.** *Gentleman's Agreement,* **conceived by Hollywood's most colorful non-Jewish mogul, Darryl Zanuck, represented an improvement. But it, too, was curiously disturbing.**

Erens explains: "The film is so anxious to prove how much Jews are like everyone else that no time is allowed for the ways in which they might be different in terms of history, religious practice and ethnic characteristics. The film does not propose pluralism... but rather speaks for assimilation in which everyone will be the same."

Gentleman's Agreement almost never saw the light of day. The American Jewish Committee, bringing pressure to bear on Zanuck, complained that by raising the issue of anti-semitism, the situation would be worsened.

In 1946, Bing Crosby's production of *Abie's Irish Rose,* **with all its ethnic cliches and stereotypes, was released. The reaction of Jewish viewers was negative, and the National Jewish Community Relations Advisory Board created the Motion Picture Project. Its stated purpose was to "deal with problems arising from defamatory and stereotypical characters of minority groups, primarily Jewish," and to encourage "positive images" whenever possible.**

Reluctant to antagonize Nazi Germany

Hollywood cooperated.

Israel's establishment in 1948 contributed to that objective in spades. In films ranging from *Sword of the Desert* to *The Juggler,* Jews were cast in a positive light, even though Zionism was not held in great esteem by the majority of Jewish studio heads. In the 1960s, *Exodus, Judith* and *Cast a Giant Shadow* carried on that tradition.

Biographical films of the 1950s about Benny Goodman and Harry Houdini played down their Jewish antecedents. But from 1958 onward, a series of films dealing with Jewish life *(Marjorie Morningstar, The Diary of Anne Frank, The Last Angry Man)* appeared.

Erens claims that the 1960s and 1970s were the Golden Age for the Jew in film. Most Jewish characters were played by Jewish actors; stereotypes all but vanished; strong Jewish characters and themes seeped into films (*The Pawnbroker, Goodbye, Columbus, Bye Bye Braverman, The Fixer, Hester Street).***

Jewish nostalgia films, such as *Fiddler on the Roof* and *Romance of a Horsethief,* were released.

Woody Allen directed a series of comedies exploring ethnic differences, most notably *Annie Hall.* And Holocaust films (*The Odessa File, The Boys From Brazil, Marathon Man)* sprouted.

The 1980s reinforced these trends, with films like *Private Benjamin, Sophie's Choice, The Chosen* **and** *Chariots of Fire.*

Of late, *Crossing Delancey* (a nostalgic romantic comedy about the Lower East Side starring Amy Irving and Peter Riegert) and *Hanna's War* (a sympathetic, though crassly synthetic, portrait of Hungarian-Jewish heroine Hanna Senesh) have appeared.

Hollywood, for all its glaring imperfections, has come a long way.

Amy Irving (left) and Peter Riegert in Crossing Delancey.

Jacob Cohen (George Sidney) and his wife (Vera Gordon) are seen in their dry goods store. From The Cohens and Kellys, the first in a popular comedy series that relied on ethnic sterotyping (1926).

Palestinian calls for elections

JERUSALEM (JPFS) —

Jailed Palestinian leader Faisal Husseini, considered the leading PLO activist in the territories, has expressed support for elections in the West Bank and Gaza Strip to choose representatives for talks with Israel — provided the balloting was not linked to an autonomy scheme.

Husseini's remarks were communicated by Mapam Knesset Member Yair Tsaban, who visited him at the Kfar Yona prison. The comments contradicted statements by the PLO and the underground leadership of the uprising, which in a recent leaflet condemned elections as an attempt to create an alternative leadership to the PLO.

"If Israel permits democratic and free elections, without conditions and without linkage to the autonomy scheme, it can be assumed that most residents of the territories will participate, and elect their representatives for political dialogue with Israel," Husseini was quoted as saying.

Husseini believes that winners of such elections — supervised by mutually agreed observers — would be persons whose views are close to those of the PLO, Tsaban reported. These representatives would demand in contacts with Israel that the PLO be part of the talks, thus blocking Israeli attempts to bypass the organization, Husseini said.

Al-Fajr editor Hanna Siniora has also expressed support for elections in the territories, provided they are carried out in consultation with the PLO.

Tsaban said he would propose in the Knesset that elections be held in the West Bank and Gaza Strip.

In a telegram to Defence Minister Yitzhak Rabin, Tsaban demanded that Husseini be released before his 6-month term of administrative detention expires on Jan. 29.

"Husseini's repeated statement on the need for peace between the two peoples on the basis of mutual recognition make him an important negotiating partner with Israel. Instead of imprisoning or deporting such leaders, and then saying that there is no one to talk to, attempts should be made to talk with them," Tsaban wrote.

Husseini, who has been imprisoned throughout the uprising, is currently serving his third term of administrative detention. Prior to his last arrest, he appeared at a Peace Now meeting with Tsaban and other Israelis, and expressed support for a document by PLO spokesman Bassam Abu Sharif calling for direct Palestinian-Israeli peace talks.

Opinion

Jews can't afford to give up

Don't worry, we'll learn to live underwater . . .

By
J. B. SALSBERG

My beloved readers: My last column, the New Year one, disturbed me, after reading it perhaps more than it may have disturbed you. It was, I thought, overburdened with pessimism.

Why, I asked myself reproachingly, why do I add to the long list of troubling problems, challenges and anxieties that trouble Jewish society in Israel as well as in the Diaspora?

J. B. Salsberg

True, that Israel is a divided nation; that the Jewish state is now more isolated than ever since its birth; true, that it stands alone at the moment with even the U.S. apart from it; true, that more and more nations of the world are less and less hesitant to take pro-Arab stands in the Middle East. All that is true, but it happened before and the present crisis doesn't mean that the sky is, heaven forbid, falling.

After all, since the days of the prophet Jeremiah, we have, although much too often, tried to strengthen each other with his historic appeal; be consoled, my people; be consoled. . . .

So why did I allow my typewriter to create a negative mood in this usually optimistic corner? I don't know; but I regret it and I promise to try to be more optimistic from now on. After all. . . .

Apropos not being pessimistic. In Yiddish there is a charming allegoric tale about rejecting pessimistic forecasts and it goes like this:

A long, long time ago, when most East European Jews lived in the small, countryside shtetlech of Russia, Poland, Ukraine, etc., there were a fair number of them who were engaged in what we would now call dairy farming. Sholem Aleichem's genious created many eternal literary works, like those of "Tevye Der Milchiger" (Tevye the dairyman) from which stories later emerged the worldwide success play, Fiddler on the Roof. Well, it was from the anecdotal or allegoric stories about one such frightened dairyman that the following story arose.

The dairyman of our tale used to drive to the nearest Jewish town once or twice a week with his milk, cream, butter, and cheese that he sold to the town's Jewish housewives. After disposing his merchandise he would return to his farm in a cheerful mood.

On this occasion, although he had sold all his milchigs (products made of milk), his face was ashen. There wasn't a glimmer of his usual good mood and he uttered not a word. When he entered the house his wife wanted to know what terrible thing happened to him, but he was silent. Finally he could keep it back no longer and he informed his wife that the townsfolk all assured him that all of Jewry was anticipating the earliest coming of the Messiah.

So why should you be so sad about it? Why? he replied, because if Messiah comes we will have to leave all this that we worked for all our lives and follow him to Eretz Yisrael.

That hadn't occurred to his wife. But she rallied and urged her husband not to despair. The Almighty, she said, saved his people from Egyptian slavery, from the wicked Haman and others and He will save us from Messiah as well. . . .

Our folk tales tell us of another critical situation of our troubled past.

It seems that the scientists of the whole world alarmed all mankind of an unparalleled disaster looming. The waters of all oceans were about to rise, engulf the world and drown all living beings.

The leaders of all nations and all beliefs gathered in panic to deal with the threat. Religious leaders of most countries urged their people to get ready for the end, pray for forgiveness for all their sins and settle their quarrels with their fellow men.

But the Jewish leaders, rabbinic and civil, after due deliberations, announced to their people that since we are unable to prevent the impeding global flood **all Jews must lose no time but proceed, post haste, to learn to live under water. . . .**

You see, my friends, Jews can't afford to give up. Jews must plan to overcome all dangers and to continue living, even under water, if there should be no other way.

Nu, I ask you, will our generation, though imperfect, do otherwise? Chalileh! It will cope! That means us!

Cheer up!

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 200 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address, phone number and handwritten signature.

* *

WALDHEIM HITLER-LIKE HOST?

One could see recently on our TV screens the PLO terrorist, Yasser Arafat, being warmly greeted in Vienna by Kurt Waldheim, the former Nazi and alleged war criminal.

This is reminiscent of the cordial reception accorded about 45 years ago, in Berlin, to another vile individual, Haj Amin al Husseini, the leader of the Arabs in Palestine, by the greatest war criminal, Adolf Hitler.

Isn't it a striking similarity?

I. Josy
Toronto

* * *

QUEBEC'S HITLER-LIKE PROTESTERS?

Shades of Hitler's storm troopers!

The thought flashed through my mind when I read of the riotous reaction of 200 Montreal students when recently protesting the Supreme Court of Canada's ruling that bans compulsory French-only signs in Quebec.

First the students chanted "Independence!" after hearing former Front de liberation du Quebec (FLQ) terrorist Paul Rose denounce the Supreme Court ruling as "extremist."

The students then marched to a nearby bakery displaying a bilingual sign and the hoodlums plastered its windows with stickers reading in French, "Hands off Bill 101."

Their lawless belligerence shockingly evoked for me memories of how Hitler's bully boys once plastered the word "Juif" on the store windows of Jewish merchants.

J. Isaacs
Montreal

* * *

REVIVE JEWISH RELIGIOUS COURT

May I suggest a way to resolve disputes arising from the current clash between Jewish Orthodoxy and the Reform and Conservative movement?

I am referring to a revival of the ancient *Sanhedrin* — the central court that ruled upon religious disputes according to Jewish law.

I am surprised that Israel has neglected to re-establish an updated version of this court.

As a result, Orthodox Israelis, in their frustration, have chosen to involve the Israeli Parliament in many disputes.

I suggest that these differences are better handled by an independent religious court. It would then be up to the politicians to consider the rulings of this court and take them into account when drafting new laws.

A Jewish state, while being democratic, should enjoy input from the Jewish religion — and that input should be *clearly defined.*

Let's hasten to set up a *Sanhedrin* to perform that function.

Morris Ander
Toronto

* * *

OUTRAGED BY ORTHODOX VIEWPOINT

Rabbi Mordecai Berger of Ottawa was quoted in your Dec. 22 edition as saying that non-Jews, converted by Reform and Conservative clergy, are being "misled" to act as "unsuspecting pawns in the battle of Reform and Conservative clergy to achieve legitimacy."

What insensitivity! What arrogance!

That statement is the crux of the uproar over proposed amendments to Israel's Law of Return.

Rabbi Berger has really suggested that Reform and Conservative clergy are illegitimate.

By inference, so, too, are the more than three-quarters of Jews around the world who consider such clergy their spiritual leaders.

I, for one, deeply resent — no, I am outraged — at being disenfranchised as a Jew by such views.

David Hoffman
Toronto

Editor's note: With the formation of Israel's new national unity government and its striving to resolve religious differences peacefully, The CJN has decided to call a halt, for the time being, to letters dealing with the Law of Return and Who Is A Jew issues.

* * *

ARE WE ANTI-JEWISH?

You state at the head of this column: "Letters are welcome if they are in English or French . . ."

Surely, as a Jewish newspaper, you should also welcome letters written in Yiddish or Hebrew — our national languages.

French Canadians are battling for the future of their language and culture.

So it's high time that your Jewish newspaper should be taking on the task of promoting the language of 6 million martyrs and still spoken by millions around the globe.

Norman Lipschutz
Glace Bay, NS

* * *

ARE WE UNGODLY?

I enjoy your many informative and entertaining articles.

However, I am upset by your continual use of Hashem's name being printed in full, instead of using G-d.

Your 50,000 copies of The CJN eventually end up in the garbage, consequently desecrating His name.

Would it not be possible to omit the middle letter throughout your newspaper, thus avoiding such a problem?

Rachel Wasserman
Toronto

* * *

WE SURE GET AROUND

I wrote to you several months ago trying to contact various Canadian Jewish families who had generously extended hospitality to me 45 years ago when I trained in Canada under the Commonwealth Air Training Scheme.

So you'll be pleased to learn that my letter resulted in replies from no less than eight different people — scattered across Canada from Vancouver to Montreal — who remembered me and took the trouble to write.

It's a clear indication that there aren't too many Jewish homes where The CJN doesn't penetrate either directly or indirectly.

Maurice Smith
McKinnon, Australia

* * *

Reader wins argument: Barbara Walters is Jewish.

BARBARA WALTERS IS JEWISH

To settle an argument, would you please tell us whether the TV interviewer Barbara Walters is Jewish? I maintain she is.

Bev Weinstein
Toronto

Editor's note: You win. The 58-year-old former newscaster was born in Boston, the daughter of nightclub impressario Lou Walters and his wife, Dena. After graduating from Lawrence College in Bronxville, NY, she landed a job with an NBC television station, and then was hired to "pretty up the set" as the "Today Girl" seen on Dave Garroway's Today Show. She has since been named the "Million Dollar Personality" for her ability to communicate personably with celebrities.

* * *

KNOCKS YESHIVA "DRAFT DODGERS"

I have been following with great interest the ongoing debate in your letters page regarding the exemption of yeshiva students from the draft in Israel.

I will be an oleh in May this year, and plan to serve in the army for the duration of regular service, three years.

There is no more tangible way to make a contribution to the State of Israel than to take up arms in her defence.

The assertion by Rabbi Moses Burak in a recent column that *haredi* boys make the same contribution to the country by studying Talmud is clearly absurd.

I find it offensive in the extreme to think that in the Orthodox mind, secular boys are cannon fodder, but Orthodox boys can remain safely ensconsed in yeshivot.

Mark A. Kaiman
Toronto

* * *

ORNA IS NOT SECRETIVE

Your Dec. 8 issue contained an article about the Givat Haviva Institute, which you called "the best kept secret in Israel."

You further reported that, among other functions, it's the largest educational research centre on Arab-Jewish issues.

Your readers may be interested in knowing that Givat Haviva has a representative in Canada, namely myself, and I'm not secretive at all about hearing from those interested. I may be reached at 1111 Finch Ave., Suite 154, Toronto M3J 2E5; phone (416) 736-0977.

Orna Branzburg
Toronto

* * *

IMAGINE 9-MILE-WIDE CANADA

Why do so many Jews crave recognition by the PLO — or the Pope? Does Israel need the PLO to recognize it has a right to exist?

Yet Quisling-type Jews support the PLO and urge Israel to revert to its pre-1967 borders, a mere nine miles wide in the middle, and give up land for a Palestinian state.

Don't people know that there already exists an all-Arab Palestinian homeland — Jordan — on 77% of former Palestine, the name given to Israel after the Romans conquered it? Why then a second Palestinian state? To further the Arab plan to eventually wipe out Israel!

Imagine Canada nine miles wide in the middle, ending at Toronto's Sheppard Ave., with enemies all around!

Charles Anthony
Toronto

* * *

BENNETT WASN'T PM THEN

I enjoyed reading Sheldon Kirshner's Nov. 10 article headed "Rogue's bizarre story deserves historical footnote."

It was a review of Bernard Wasserman's book about that incredible rascal, *The Secret Lives of Trebitsch Lincoln.*

However, R. B. Bennett was not Prime Minister of Canada in 1941; he had been defeated by Mackenzie King six years earlier. In fact, Bennett wasn't even in Canada then, having decamped to Britain.

If it is Wasserstein's error, it should not have been repeated by a Canadian reviewer.

Bernard G. Kahane
Toronto

World-National

Waiting to emigrate from the Soviet Union are (from left) Lev Sheiba, his wife, Vera, and their 19-year-old daughter, Elena, who has already left.

Being denied visas

U.S. Jews to help Refuseniks emigrate

By
BELINDA SILBERMAN

A roundup of Soviet Jewry news...

The American Jewish community will work with the U.S. state department to ensure that all Soviet Jewish emigrants who want to enter the U.S. can do so, says an American Jewish leader.

"It's a problem with which we have to wrestle together," Shoshana Cardin, chairman of the National Conference on Soviet Jewry, said in a Jewish Telegraphic Agency report following a recent meeting with U.S. Secretary of State George Shultz.

Jewish leaders expressed concern that some Soviet Jews arriving in Rome are being denied visas to the U.S. because of the "stricter application of the term 'refugee'" by the justice department's Immigration and Naturalization Service, Cardin said.

The 1980 U.S. Refugee Act defines a refugee as someone with a "well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion."

Until last September, all emigrating Soviet Jews who requested permission to go to the U.S. were admitted as refugees. They received U.S. financial support for travelling to the U.S. and resettlement.

But since then about 179 Jews have been denied refugee status and another 300 are still waiting in Rome for a decision by the U.S. immigration service.

Cardin said the problem has arisen because the number of Jews leaving the USSR is larger than anticipated funding. The problem has been exacerbated by a large number of Soviet Armenians emigrating to the U.S.

* * *

Longtime Moscow Refusenik Abe Stolar, born and raised in the U.S., got a special New Year's gift — permission to emigrate.

Stolar, 77, who was brought to the Soviet Union as a teenager and became stranded there in a bureaucratic nightmare, will move to Israel where he will live with his wife, Gita Rozovsky, and their son, Mikhail, and his wife.

Stolar's parents, devoted Communists in Chicago, went to live in the USSR for ideological reasons in 1931, when Abe was 19 years old. He became a Soviet citizen.

He remained a staunch Communist even after his father's arrest in 1937 during Stalin purges and subsequent death in a labor camp, a JTA report says.

Stolar's sister, Eva, who spent five years in a labor camp, immigrated to Israel in the early 1970s and later moved to Los Angeles where she died in 1978.

In May, 1975, Stolar and his family received exit visas. But the entire family was forcibly removed from their plane in Moscow and in June, 1975, their visas were revoked.

* * *

Leningrad Jews leaving the USSR are being forced to limit their luggage to 20 kilograms or less, says Leningrad Refusenik Lev Sheiba.

"Twenty kilograms is only underwear," the 57-year-old former accoustical engineer said in a recent telephone call made on behalf of Beth Tzedec Congregation.

"It's a bad situation and people are trying to send their belongings by parcel post and many people are crowding the main post office," he told the Toronto shul's Genya Intrator, Barney Dales and his wife, Brenda.

The problem began when Soviet officials closed down the customs office at the local train station, claiming the weather was too cold, Sheiba said.

"But really it's not that cold because today it's 6 or 7 degrees Celcius and also it's possible to prepare heating at the station."

In the past, many emigrating Jews have sent their belongings by train because the Soviet Aeroflot airline limits baggage to 20 kilograms or less, Sheiba said.

"People have offered extra money for extra luggage, but it is forbidden," he said.

Sheiba has been waiting for an exit visa since 1980. He and his wife, Vera, 50, an unemployed electrical engineer, want to move to Israel. Their daughter, Elena, 19, has already left the USSR.

* * *

Thirty-eight leaders of the Moscow Jewish community have founded the first B'nai B'rith unit in the USSR. (see CJN, Jan. 5) The group was organized last month by a delegation of BB leaders headed by international president Seymour Reich, says a BB International news release.

BB leaders also met with high-ranking Soviet officials from the ministries of culture and foreign affairs, as well as Konstantin Kharchev, chairman of the Soviet State Council on Religious Affairs.

Deputy procurator-general Vladimir Andreyev promised the group a full accounting in the near future of the Raoul Wallenberg case. He also pledged judicial cooperation regarding Nazi war criminals.

Congregation B'nai Israel
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All resumes should be sent to the Chairman of the Search Committee, Mr. H. Slepkov, 8 Swan Dr., St. Catharines, Ont. L2T 2C3 (416) 688-1016.

B'nai B'rith welcomes change in refugee laws

By
PAUL LUNGEN

TORONTO —

B'nai B'rith Canada's Institute for International Affairs has applauded the recent federal government decision to allow for a case-by-case review of refugee claims.

In a letter to Barbara McDougall, minister of employment and immigration, B'nai B'rith stated its support for the announcement that people caught in the backlog of cases waiting for their refugee status to be determined will be allowed to work.

In a recent announcement, McDougall said all those claiming refugee status (prior to the Jan. 1 implementation of the new refugee law) would be given a hearing before their futures are decided. That marks a departure from the refugee determination process that came into effect with the new year, in which only those who pass a preliminary review are granted a full hearing to determine whether they qualify as refugees.

Under the procedures announced by McDougall to clear up the backlog of cases, said to number 85,000, the panel reviewing refugee claims will require only one positive decision to allow the claimant to stay. All claims that are rejected will also be reviewed by immigration staff on "humanitarian and compassionate grounds" before anyone is deported.

While commending the efforts to deal with the backlog of refugee claimants, B'nai B'rith urged the minister to make further changes to the refugee determination process, including improved appeal procedures and a provision that genuine refugees who have already had examinations under oath not be forced to undergo another hearing.

The letter from Ralph Snow, national chairman of the Institute and Ellen Kachuck, national director, also stressed the importance of proper training for decision makers involved in the new system, which, they stated, should be based on humanitarian and compassionate concerns.

* * *

Meanwhile, a broad coalition of Canadian churches has launched a court action against the new refugee system, which came into effect on Jan. 1.

The Canadian Council of Churches claims parts of the new legislation are unconstitutional because, for example, refugee claimants don't have the same right to appeal rulings that Canadian citizens do.

They are also opposing provisions which give lawyers little time to prepare a refugee claimant's case prior to the initial review of their client's status.

Council spokesman Tom Clarke told The Toronto Star the church group would rather persuade McDougall to change controversial sections than to completely shut down the system.

"Our concern is to make sure refugees get protection," he said.

The Canadian Council of Churches includes the Anglican Church, the Canadian Conference of Catholic Bishops, the United Church, the Presbyterian Church, the Baptist Convention of Ontario and Quebec and the Salvation Army.

Dictionary will explain offensive use of "Jew"

LONDON (JTA) —

The next edition of the Concise Oxford Dictionary will continue to carry an offensive definition of "Jew," but it will add an explanation in precise terms why it is considered offensive.

S. K. Tulloch, the dictionary's senior assistant editor, gave that assurance in a letter responding to representatives from the Council of Christians and Jews.

The dictionary contains two definitions of "Jew." One is "person of Hebrew descent; person whose religion is Judaism . . ."

The second definition is a "person who drives hard bargains, usurer . . ."

Tulloch pointed out that the current edition describes the definition as "derogatory," and marks it "R" for "racially offensive."

The next edition, she said, would explain that the "deeply offensive" definition "arose from historical associations of Jews as moneylenders in medieval England."

But according to Tulloch, there are no grounds to remove the offending definition from the dictionary.

Dictionaries, she told the council's director, Canon Jim Richardson, "try to record the language as it is used, not as we (or someone else) would like it to be used."

She agreed the definition Richardson complained about was offensive, "but that is not grounds for omitting it." Nor does its inclusion "imply that we condone its use in this sense," she said.

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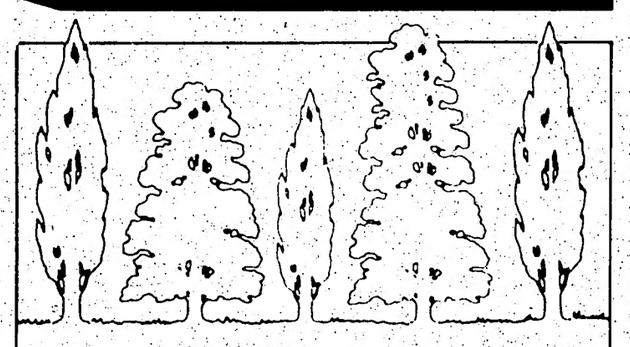

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JEWISH NATIONAL FUND OF CANADA

Opposed to Palestinian expulsions

U.S. expresses its concern about deportations

WASHINGTON (JTA) — The United States has said it is "gravely concerned" about Israel's recent deportation of 15 Palestinians from the West Bank and the Gaza Strip.

"We have repeatedly voiced our opposition to the expulsion of Palestinians from the occupied territories," state department spokesman Charles Redman said.

Instead of enhancing the Jewish state's security, he said, deportations "enhance Palestinian resentment and add to tensions."

The state department has taken special interest in the plight of the Palestinians, who Israeli embassy spokesman Yossi Gal said were involved in "inciting, leading and directing violent disturbances in the territories."

In August, after Israel initially ordered the deportations, Thomas Pickering, the U.S. ambassador to Israel, discussed their cases with top Israeli leaders while U.S. deputy secretary of state John Whitehead met with Oded Eran, acting Israeli ambassador to the United States.

Prime Minister Yitzhak Shamir and Defence Minister Yitzhak Rabin told Pickering that the deportations would be carried out after the Palestinians had the opportunity to appeal to Israel's High Court of Justice.

Redman said that the United States will continue to press its position as it has done previously. But a department source was unaware of any planned meeting between U.S. and Israeli officials on the matter.

"As a strong friend of Israel, we are now gravely concerned about these most recent expulsions," Redman said. "Deportations are an unacceptable practice under the Fourth Geneva Convention."

A state department official explained that the fourth protocol of the Geneva Convention of 1949 "does not permit forced exile as a form of punishment."

Gal said Israel differs with the United States in interpretating the treaty, which governs the conduct of an occupying power. "We maintain that it is legal" under the treaty to deport Palestinians, he said.

Gal said that all were "given enough time to appeal" to the High Court of Justice. They first petitioned the advisory committee of the central and southern commands of the Israel Defence Force and filed appeals with the court Aug. 17. But they have since withdrawn the appeals, Gal said.

The High Court has never overturned an IDF deportation order.

* * *

GENEVA (JTA) — The International Committee of the Red Cross has accused Israel of violating the Fourth Geneva Convention and urged it to desist.

The charge was contained in an ICRC statement noting that "13 more people from the occupied West Bank and Gaza (had been) expelled by Israel to Lebanon, bringing to 48 the total number of people expelled to Lebanon since the beginning of 1988."

The ICRC statement said "the organization once again earnestly appeals to Israel to put an end to these expulsions and all other practices, which constitute a violation of the Fourth Geneva Convention."

An ICRC spokesman told the Jewish Telegraphic Agency that local employees of the Red Cross in the Bekaa Valley in eastern Lebanon are assisting the deportees and conveying messages to their families.

The employees are Lebanese. The Red Cross withdrew its foreign representatives from Lebanon on Dec. 20, following a kidnapping and death threats.

No proof found of PLO-drug ties

MONTREAL — Montreal police and the RCMP say they have no evidence that the city's drug trade is financing terrorist organizations, including the PLO, as was alleged in a Nov. 27 front page story in The Toronto Star.

The head of the Montreal Urban Community police drug squad, Lt. Guy Bernard said there is no proof to support the story, the Montreal Daily News recently reported. Montreal Drug Squad detective Lt. Claude Morin is also quoted by the News as saying "the story is completely false."

Morin added that, "We have informers throughout the drug community. We would know if something involving those (terrorist) groups was happening."

RCMP Sgt. Jacques Grilli of the RCMP's drug section in Montreal is quoted by the News as saying that the Star story is "only gossip...

"There is no information whatsoever there are terrorist organizations involved in Montreal drugs, PLO, IRA whatever..."

The Star article said that Montreal has become "one of the biggest suppliers of money for international terrorism, with $70 million laundered through London and European banks in the past four months." The source quoted in an unnamed "senior Israeli intelligence officer."

The source said Israel is "exerting as much pressure as possible on Canada to put its house in order."

Other anonymous "Israeli officials" are quoted as saying "there is evidence the Canadian drug money is being used to finance the PLO in its activities on the West Bank and Gaza Strip."

The Star story continues that the IRA is also getting a share of the profits from the Montreal drug trade.

Thousands of Nazis said living in Sweden

JERUSALEM (JPFS) — Hundreds, perhaps thousands, of Nazi war criminals are living in Sweden, but the Swedish government is unwilling to investigate their past, according to Efraim Zuroff, the director of the Israel office of the Simon Wiesenthal Centre of Los Angeles.

"Sweden loves to appear before the world as a humanitarian nation," Zuroff said, "and they have even told us that for 'humanitarian reasons' there is nothing to investigate" concerning the alleged war criminals who took refuge there after World War II.

Zuroff was speaking at the First International Jerusalem Conference of Children of Holocaust Survivors, in a session devoted to the pursuit of Nazi war criminals.

"We have evidence," he said, "that the Swedish authorities helped war criminals resettle there after the war or to flee to other countries. The Swedes even used money taken from the Joint Distribution Committee to finance this effort.

The Wiesenthal Centre has submitted the names of 12 suspected war criminals to the Swedish authorities, and is pressing them to take action.

The Jewish Quiz

QUESTIONS:

1. What is the Mishnah?
2. What is the Gemarah?
3. Who were the Amoraim?

Edmond Y. Lipsitz

ANSWERS:

1. The summary of Jewish teaching compiled by Rabbi Judah the Prince at the end of the 2nd century.
2. An Aramaic word meaning "teaching" that denotes the discussions of the Palestinian and Babylonian Amoraim.
3. The post-Mishnaic teachers in Palestine and Babylon.

* * *

These questions and answers came from the book 6400 Questions About Judaism and the Jewish People by Edmond Y. Lipsitz, published by JESL Educational Products, Downsview, Ont.

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World-National

A news analysis

Arafat-related euphoria ignores critical facts

By
CARL ALPERT

JERUSALEM —

No one in Israel is under any illusions. The grinning Yasser Arafat has achieved an astounding political success, has won over the confidence of the world, and has disarmed the American government and public opinion. Israel has been caught absolutely flatfooted in the face of a skilfully maneuvered public relations campaign.

Readers have been turning to me for guidance. What do I think now? While it is impossible to formulate a program of reaction and action in this limited space, I have jotted down a dozen specific observations, some of which are inter-related, and all relevant to the situation.

1. With all his carefully phrased comments and statements, Arafat has not repudiated the Palestinian National Covenant, which remains the basic political document of the Palestine national movement. That proclamation maintains that the whole of Palestine, with the boundaries which existed under the British mandate, is indivisible. All Jews who have come there since the beginning of the "Zionist invasion" have no rights there. Armed struggle is the only way to liberate (all of) Palestine. And much more. All this remains the avowed goal of the Palestinians.

2. Chutzpah is the only word to describe Arafat's now repeated plea for peace, after the Arabs rejected the 1947 decision of the U.N., sought to throttle Israel at birth, and waged four bloody wars since then to extinguish the Jewish state. Now he wants to turn the calendar back, as if nothing has happened since?

3. Ostensibly he seeks to set up his Palestine state in Judea, Samaria and Gaza. Yet this tiny area can not possibly have any viable economy, and if a state is indeed created there it will become a festering sore, like Lebanon, and a constant threat to Israel.

4. It is clear that he expects Israel to take back all the refugees who fled in 1948, thus inundating the country with Arabs who will take over Haifa, Jaffa, Lod, Ramla and many Arab villages which no longer exist.

5. We should have no illusions that a Palestine state will be demilitarized. Arafat speaks always of the equality of the two states, meaning that each can have its own army — and where that will lead, all Israel knows.

6. He pretends to disavow terror, but defends the hurling of flaming bottles of fuel at civilian buses, and similar attacks against private cars, in which Jewish women and children have been burnt to death. To him this is not terrorism — and we have not heard the last word.

7. He has no control over large elements of his own people, whom he pretends to lead. Notice has already been served by the Popular Front for the Liberation of Palestine, headed by Ahmed Jibril, by Al-Seika, part of the Baath, the Syrian ruling party, by the El Fatah Revolutionary Council headed by Abu Nidal, by Hamas, the fanatical Islamic resistance movement, and by the El Fatah Uprising, headed by Col. Said Moussa, that they defy Arafat and will continue their struggle to bring about the complete elimination of Israel.

Should we compromise, weaken our defensive position, and find ourselves still facing a bloodthirsty enemy?

8. When Arafat calls for removal of all settlements in Judea and Samaria he refers not just to those around Hebron and Nablus, but also to all those set up in the Jordan Valley under what has been called the Allon Plan, to protect Israel's eastern flank. Arafat means **all**. There can be Arabs in Israel, but there must be no Jews in his Palestine.

9. He is clear that Jerusalem must be his capital. Today the united city has a Jewish majority. Is it to be divided again with a high wall, like in Berlin?

10. Toward the close, a subjective comment. Rita Hauser (not a Jewish leader by any means), who was one of the American Jewish self-appointed delegation that met with Arafat in Stockholm, claims that she was responsible for making Arafat more "reasonable." She told a journalist how moved she had been when she met him face to face. It was one of the most emotionally moving moments of her life. A commentator here has asked if she would have reached the same spiritual orgasm if she had been the daughter of old man Klinghoffer, whom Arab terrorists dumped into the sea, with his wheelchair, from the deck of the Achille Lauro.

11. What is Israel's constructive answer? We recognize that there are two peoples here, and we agree to the partition of the original British-mandated area: three quarters of that area, east of the Jordan River, today known as the Hashemite Kingdom of Jordan, is the Arab State of Palestine. The Jews must be satisfied with the remaining one quarter, west of the Jordan, as the State of Israel. This is our answer to the Arabs, who want it all.

12. A final comment. For the United States and the nations of the world this may be a delicate diplomatic game to formulate proper words or phrases. For Israel it is a matter of physical survival.

Rejects "additional separate Palestinian state"

Knesset rules out negotiations with the PLO

Still believes goal is Israel's destruction

JERUSALEM (JTA) —

The Knesset has issued a statement ruling out the Palestine Liberation Organization as a negotiating partner and affirming Israel's rejection of a Palestinian state.

The statement, which wound up a session on political matters, including the PLO's recent peace offensive, had wide support from Likud, Labor, Agudat Yisrael and the National Religious Party.

But some Labor doves and members of leftist opposition parties accused the government of not wanting peace.

Divisions in the Knesset deepened when 32 right-wing members signed a letter urging the law enforcement agencies to prevent four of their colleagues from going to a meeting in Paris that will be attended by PLO representatives.

The Knesset statement, adopted by a substantial majority, made clear that politicians here believe the PLO still aims at Israel's destruction, American opinions to the contrary not withstanding.

It stated that Israel is prepared to negotiate with Palestinian representatives who recognize Israel, reject terrorism and accept UN Security Council Resolutions 242 and 338.

The United States maintains that the PLO met precisely those conditions when it decided last month to open a dialogue with the PLO.

The Knesset insisted, however, that "the PLO, which is based on the Palestinian covenant, and any other organization which negates the existence of Israel and the national existence of the Jewish people, or which exercises terrorism, cannot be partners to negotiations."

According to the Knesset statement, "Israel will insist that the solution of the Palestinian problem be within a Jordanian-Palestinian framework.

"Israel negates the establishment of an additional separate Palestinian state in the territory between Israel and the Jordan River," the statement said.

Foreign Minister Moshe Arens told the Knesset he believes 1989 will be a year of progress in the peace process. He said Israel is preparing a series of proposals to advance the process.

Arens said at a reception here for foreign ambassadors that Israel is considering a number of peace initiatives, none of which has yet passed through the decision-making channels.

The right-wing members' letter, addressed by 32 Knesset members to the minister of police, the minister of justice and the attorney general, refers to a Paris trip planned by Ora Namir and Arieh Eliav of Labor, and Shulamit Aloni and Yossi Sarid of the Citizens Rights Movement. It urges the authorities to bar their departure from the country on grounds that the law forbids Israelis from having contact with the PLO.

Eliav told reporters that the Paris meeting would not violate that ban.

He said the four Knesset members do not intend to negotiate with the PLO, only to participate in an international conference that would also be attended by Palestinians, including PLO representatives.

Three other Laborites, Knesset member Haim Ramon, former Knesset member Abba Eban and Haim Zadok, reportedly are considering an invitation to a conference in The Hague that will be attended by two PLO members, Edward Said and Walid Khaled.

* * *

PARIS (JTA) —

The foreign ministers of Spain, France and Greece will meet with PLO chairman Yasser Arafat as part of the European Community's decision to back an international peace conference.

The three countries comprise the so-called "troika," an ad hoc body set up by the EC Council of Ministers last month to deal with the Middle East.

Spain currently holds the rotating chairmanship of the Council of Ministers. Greece is the last previous holder and France will succeed Spain in six months.

Their mandate is to negotiate with "all parties" to the Middle East conflict to further the idea of an international conference.

A visit to Israel was reported to be first on their agenda, to be followed by a trip to Tunis, where PLO headquarters are located.

But the three foreign ministers may be seeing Arafat before they meet with Israeli Prime Minister Yitzhak Shamir and Foreign Minister Moshe Arens in Jerusalem.

For Arafat, this meeting will be another diplomatic breakthrough, following the American decision last month to open dialogue with the PLO.

Diplomatic sources said that shortly after the meeting, Arafat will confer with William Waldegrave, minister of the British Foreign Office, and with Gerald Kaufmann, of the opposition British Labor Party.

Arafat is due to pay an official visit to Spain Jan. 27 to meet Prime Minister Felipe Gonzales.

But apparently he will not be going to Bonn this month, as some reports from Madrid have suggested.

* * *

LONDON (JTA) —

Prime Minister Margaret Thatcher says she favors the dialogue between the United States and the Palestine Liberation Organization, but has no intention of recognizing the Palestinian state proclaimed by the PLO.

She gave that assurance in reply to a letter from Stephen Roth, chairman of the British Zionist Federation, who had urged the prime minister not to change her policy toward the PLO.

She said she expects the PLO to live up to its word, and hoped that Israel "will take advantage of the new opportunities that exist."

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Israeli budget to see increase in privatization

[Cont'd. from page 1]

tion but to accept wage cuts since it needed government support to bail out its debt-burdened industrial empire, including the giant Koor concern, facing a severe cash crisis.

Other key elements of Peres' plan are the privatization of state enterprises, a 2-year reduction in the public sector workforce, liberalization of capital markets and a gradual opening of Israel to foreign capital.

Economists said the minister was making a "bold effort" to transform export-reliant Israel into a more open, capitalist economy capable of meeting the challenge of the European community's abolition of internal trade barriers in 1992.

They said that only Peres, as leader of the Labor Party which built the Israeli economy with strong elements of East European-style state socialism and bureaucracy, could force through such changes at such a pace.

Peres took over the finance ministry three weeks ago in a national unity government formed by Likud Party Prime Minister Yitzhak Shamir.

Only Industry and Trade Minister Ariel Sharon and Education Minister Yitzhak Navon voted against the budget.

Israel has just completed one of its worst economic years in nearly a decade, with the growth rate amounting to only 1% and, particularly in the past two months, unemployment and inflation rising sharply. Government statistics made public showed that unemployment has climbed 94% in the past three months.

* * *

Peres faced a tough fight getting his ministers and the Knesset to approve his new economic program.

Defence Minister Yitzhak Rabin said he would not countenance reductions in the defence budget. He called them "unthinkable" and warned of massive layoffs in the defence industries.

Education Minister Navon was equally adamant against the 200 million shekels his ministry was asked to forgo.

Most other ministers balked as well. Only Housing Minister David Levy of Likud said he would agree to ministerial budget cuts if necessary, but he thought the economic plan should be "more just and balanced."

Addressing the Knesset, Peres said he was "neither deaf nor blind" to the hardships of wage earners and lower-income groups.

* * *

Peres and Bank of Israel Governor Michael Bruno pledged that by the end of the year inflation would go down to 1-digit figures. Bruno said that interest rates would fall, although he refused to commit himself to the exact timing and amount of its reduction.

Bruno admitted that real wages would go down in the coming months, but promised that they would rise again later on. He called for a social consensus on the plan and warned against rises of prices of services and of goods not affected by international trade.

Both Peres and Bruno stressed that the target of the economic plan was to stimulate economic activity and growth by reducing interest rates. The finance minister said that the government intended to open the economy to competition from abroad, but it also meant to help areas with specific unemployment problems.

Agriculture officials welcomed the new plan, saying it was likely to improve the plight of the country's beleaguered farm sector. The agriculture ministry said it favored the program because it included a devaluation and lower interest rates, which were sure to boost profitability for the largely export-oriented sector.

Business leaders responded to the new economic program with a mixture of enthusiasm and caution. Having gotten their long-awaited devaluation, many warned that its effects could disappear shortly unless real wages and other production costs were kept down.

U.S. diplomats in Tunisia can socialize with PLO officials

[Cont'd. from page 1]

Seymour Reich, who succeeded Abram as chairman on Jan. 1, said the conference continues to put "very little faith in the propaganda grist mill that Arafat has produced in the last few months."

* * *

WASHINGTON (JTA) — **The United States is now allowing its diplomats in Tunisia to engage in social contacts with the Palestine Liberation Organization, the state department announced last week.**

The announcement follows a recent meeting in Tunis between U.S. Ambassador to Tunisia Robert Pelletreau and Hakam Balaoui, the PLO's representative in Tunis.

The United States said it agreed to that meeting with Balaoui, who it characterized as a "low-level" PLO official, because he "asked to come and introduce himself."

Department spokeswoman Phyllis Oakley reiterated that Pelletreau remains the only authorized channel for U.S. communication with the PLO.

She said that instructions have been sent to the U.S. embassy in Tunisia that "allow people in social settings to respond socially to introductions."

France upgrades status of PLO office in Paris

PARIS (JTA) — **France has upgraded the status of the Palestine Liberation Organization office here. It has been raised from a "press and liaison bureau" to the "general delegation of Palestine."**

The decision was announced by President Francois Mitterand and, while not unexpected, the timing was a shock to Israeli diplomats here.

It preceded by only a few hours the arrival of Israeli Foreign Minister Moshe Arens on his first foreign visit since taking office last month.

Arens was to speak at an international conference to ban chemical weapons and to hold a series of high-level diplomatic discussions here.

The French move has special significance inasmuch as France is a major political force within the 12-nation European Community. It will assume the rotating chairmanship of the body on July 1.

Theo Klein, president of CRIF, the umbrella body of major French Jewish organizations, warned that the decision will only complicate the delicate search for peace in the Middle East.

Several Jewish groups plan a protest demonstration this week. But French political sources have let it be known that Mitterand's decision is final and that public demonstrations would only be counterproductive.

Mitterand told a news conference at the Elysee Palace that the elevation of the PLO office's status was a consequence of the Palestine National Council's November meeting in Algiers, where PLO leader Yasser Arafat proclaimed an independent Palestinian state.

"There is no Palestinian country, but there is a renaissance of the Palestinian nation, and we had to take notice of this fact," Mitterand explained.

"The PLO made possible what is happening today by its recognition of UN (Security Council) Resolution 242 and 338," he said. "It is now up to Israel to respond. The peoples of Palestine and Israel will have to coexist as neighbors one of these days."

Mitterand did not rule out a meeting with Arafat. "I don't see any reason why I should not have a discussion with Mr. Arafat like I have with the leader of any other nation in the world," he said in reply to a question.

According to unconfirmed reports, Mitterand plans to invite Arafat to Paris in the near future, possibly next March.

China, Jordan and Qatar, meanwhile, have granted full embassy status to PLO missions in their countries, according to foreign news reports.

Terrorist tries double

TEL AVIV (JTA) — Terrorist attempts to infiltrate Israel from Lebanon more than doubled last year. Israeli sources link the rise to the intifada.

There were 24 infiltration attempts in 1988, compared with 10 in 1987, a senior defence source disclosed. All were foiled by the Israel Defence Force.

Another seven to eight infiltrations were prevented by the United Nations Interim Force in Lebanon.

At the same time, there was a 67% drop in the number of katyusha rocket attacks on Israel from Lebanon last year.

The source said this pattern of terrorist activity "unquestionably" was intended as a show of solidarity with the Palestinian uprising in the West Bank and Gaza Strip.

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SPECIAL STUDENT

Hu Jian-Ming, professor of the harp at the Shanghai Conservatory of the Peoples' Republic of China, took on Mayor Teddy Kollek as a special student at the Moriah Jerusalem Hotel, where the first stage of the 10th International Harp Contest recently took place. Contestants and instruments may have been "high strung," but the music wafting through the halls of the Moriah Jerusalem convinced guests they were, indeed, closer to heaven. Participants and jury came from all over the world to this prestigious contest, including several Eastern bloc countries and the Peoples' Republic of China, which do not have diplomatic ties with Israel.

Team treated 2,400 people

Israelis back from Armenia

TEL AVIV (JPFS) —

The Israeli medical team that ran a field hospital in quake-ravaged Armenia returned home last week after having treated some 2,400 people.

The delegation, headed by Lt.-Col. Michael Wiener, included 46 doctors, paramedics, nurses, X-ray and blood-bank specialists from the army's Medical Corps, Magen David Adom and Hadassah, Tel Hashomer, Beilinson, Rambam and Barzilai hospitals.

They arrived in Kirovakan, some 120 kilometres north of the Armenian capital Yerevan, on Dec. 16, a week after the earthquake shattered part of the city. The quake completely destroyed one hospital and rendered the five others useless.

The Israelis brought a field hospital which they erected inside a sports stadium. A tent they put up inside was used as an operating room.

During their 2-week stay, the team treated hundreds of patients a day, working from 8 a.m. to 11 p.m. They performed 23 or 24 operations, Weiner said.

"It was a difficult job complicated by the language barrier," said Dr. Yosef Donchin, who heads Hadassah's trauma unit. Some members of the team spoke Russian and a local Jewish, Hebrew-speaking doctor joined them in the last few days.

Team members said they were treated with great warmth. "Wherever we went we felt people looking at us approvingly. Some followed us and asked whether we needed anything," a team member related. People came over with fresh fruit, bread, jam and other foodstuffs to augment the Israelis' combat rations.

Wiener has promised to send the Russians a report on how Israel organized its emergency health services. A Red Army general and the Soviet health minister's first deputy turned up at Kirovakan to inspect the Israeli operation and to discuss Israel's experience in emergency services.

Most Jewish victims of Flight 103 buried

LONDON (JTA) —

Most of the Jewish victims of Pan American Airways Flight 103 have now been buried, according to Yehuda Brodie, administrator of the Beth Din in Manchester, England.

He made that statement to Lord Immanuel Jakobovits, Chief Rabbi of Britain and the Commonwealth, who joined Prime Minister Margaret Thatcher and other dignitaries at memorial services for victims of the air disaster in Lockerbie, Scotland.

The New York-bound jumbo jet disintegrated 31,000 feet over Lockerbie about an hour after leaving London's Heathrow Airport on the night of Dec. 21.

British investigators have determined that a bomb concealed in a suitcase was responsible. All 259 passengers and crew members aboard died, as did 11 people on the ground.

Brodie and Shlomo Adler of the Manchester chevra kadisha (burial society) have been counseling bereaved Jewish families, helping identify the dead and expediting the burials.

The exact number of Jewish victims of the disaster is not known. According to one report, 40 kosher meals were ordered on the flight. But not all Jews order kosher meals.

The Chief Rabbi attended the Christian memorial service at Drysesdale parish church in Lockerbie.

He explained that it was important to pay his respects to all the victims and to honor the work of the emergency services. He described the disaster as "not just a national tragedy, but a global, universal tragedy."

Jakobovits was in New York last week for the funeral of a victim, Joseph Miller, treasurer of the Union of Orthodox Jewish Congregations of America, whose body was later flown to Israel for burial.

Two other Jewish victims of the disaster have been identified by the Jewish Exponent of Philadelphia. David Dornstein, 28, a former Philadelphian who was living in Israel, worked for the New York-based Coalition for the Advancement of Jewish Education. He helped organize its July conference in Israel.

Also killed was Martin Apfelbaum, a Philadelphia stamp dealer who wrote columns about stamp collecting for three trade publications.

Meanwhile, El Al, Israel's national airline, claimed its business in London has picked up since the disaster, because the stringency of its security measures has been widely publicized.

* * *

TEL AVIV (JTA) —

Israel is furious with two Egyptian publications.

Jerusalem takes most seriously the charges made by the semi-official Cairo daily Al Akhbar that Israel's secret service, Mossad, was responsible for the bomb that destroyed a Pan American World Airways jumbo jet over Scotland on Dec. 21.

A foreign ministry spokesman, Alon Liel, denounced the charge as "repugnant libel."

He said "Israel is amazed by the fact that an Egyptian official newspaper has published an injurious artical of this kind."

Another kind of libel, The Protocols of the Elders of Zion, a long discredited anti-semitic forgery, began to appear in instalments in the Egyptian weekly An-Nur (The Light) this month.

The periodical is the organ of Egypt's Liberal Party. The party is linked with the Moslem Brotherhood, a powerful fundamentalist group often at odds with the Cairo government.

Al Akhbar, which is regarded here as reflecting official views, claimed Israel was the most likely suspect in the aircraft bombing, because it was interested in harming the dialogue opened between the United States and the Palestine Liberation Organization.

The U.S. Federal Bureau of Investigation reportedly suspects several Palestinian extremist groups opposed to PLO chief Yasser Arafat's move of perpetrating the terrorist act.

Arafat is reported to have offered his services to help track down the perpetrators and to send an assassination squad to dispose of them when they are identified.

El Al 11th among 20 best: poll

TEL AVIV (JTA) —

An American travel publication has rated El Al 11th among the world's 20 best international airlines.

According to a survey published in Conde-Nast's monthly tourism magazine, Israel's national air carrier was rated above Air France and British Airways for food, service and general efficiency.

The survey was conducted among business travellers and 1st class passengers.

They ranked Singapore Airlines No. 1 and Japan Airlines No. 20. The Dutch airline KLM, West Germany's Lufthansa and Swissair were rated higher than El Al.

Kenya moves to restore its relations with Israel

WASHINGTON (JTA) —

Kenya has become the sixth African country to restore diplomatic ties with Israel severed during the October 1973 Yom Kippur war, the Israeli embassy announced here last week.

In total, 10 African nations now have full diplomatic relations with Israel.

Under Arab pressure, all but four African nations severed relations with Israel following the 1973 war. The four were Lesotho, Malawi, South Africa and Swaziland.

Egypt established diplomatic relations with Israel in 1979, when it became the first Arab nation to sign a peace treaty with the Jewish state.

Five other African nations have restored relations since: Zaire in 1982, Liberia in 1983, the Ivory Coast and Cameroon in 1986, and Togo in 1987.

Unlike those nations, which mainly lie on Africa's western coast, Kenya is located in the central eastern region of Africa, bordering on the Indian Ocean. In addition, it shares the southern border of Ethiopia, where an oppressed community of between 10,000 and 15,000 Jews remain, half a decade after the Operation Moses airlifts.

More than three dozen African countries still do not have diplomatic relations with Israel. But the Israeli embassy said despite that 425 people from 24 Black African countries received training in Israel in 1987 in the fields of agriculture, education and health care.

* * *

JERUSALEM (JPFS) —

Prime Minister Yitzhak Shamir has expressed the hope that Israel and Hungary would exchange ambassadors in the very near future.

In a meeting with visiting Hungarian agriculture minister Jeno Vancsa, Shamir said that although Israel was gratified by the growing extent of cooperation with Hungary, the absence of diplomatic relations constituted a "missing link."

Sources in Jerusalem said Budapest has already indicated its intention to renew full diplomatic ties with Israel within the next four months.

New U.S. envoy speaks Hebrew

JERUSALEM (JTA) —

The new U.S. ambassador to Israel, William Brown, has presented his credentials to President Chaim Herzog — and he did so in fluent Hebrew.

Brown, who holds Masters and Doctorate degrees from Harvard University, learned Hebrew on his first tour of duty in Tel Aviv from 1979 to 1982, when he was the No. 2 man at the U.S. embassy.

Brown arrived in Israel with his wife, Helen, and their four children. "To me this is a top diplomatic post. I feel we are coming home," the American envoy said at a news conference.

Brown succeeds Thomas Pickering, who left Israel after a 3½-year tour as ambassador. Pickering has been named U.S. permanent representative to the United Nations.

Brown comes to Israel after a 3-year term as ambassador to Thailand. He had served previously as political officer at the American embassies in Moscow, New Delhi and Taipei, Taiwan.

After his first stint in Tel Aviv, he was a visiting professor at the University of New Hampshire and later principal deputy assistant secretary of state for Mideast affairs.

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Residences fall far short of requirements

Campaign begins for Technion student dorms

TORONTO —

A campaign to finance the building of student residences at the Technion in Israel is underway by the Toronto chapter of the Canadian Technion Society.

Jerry Friedman, chairman of the Toronto chapter, is heading the campaign.

The residences, to house 11 students each, will cost $400,000 each to construct.

Friedman, a Toronto developer, said that with more than 8,500 students, Technion's 1,917 beds for single students and 163 units for married students fall far short of requirements.

Friedman, who participated in a special mission to Israel last year, said that he was most impressed by the students he met during the visit to Technion.

"These dedicated and talented young people, studying under difficult conditions of a heavy workload which is often interrupted by military reserve duty, deserve all the assistance we can give them," he said.

"Providing them with a home away from home is an important factor in facilitating their studies and expediting their productive entry into the Israel economy — to which they will make an important contribution."

He stated that he aims to conduct a "blitz" campaign with three or four subcommittees, each seeking pledges for one 11-student unit.

The campaign steering committee includes Murray Belzberg, Adam Buck, Jack Chisvin, Sid Cohen, Syd and Richard Cooper, David and Gary Goldberg, Randy and Robert Masters, Murray and Peter Menkes, Arnie Recht, Larry Rich, Barry Rose, Cary Solomon, Mo Stekel and Irving Waltman.

The Menkes family has undertaken to form one of the subcommittees which will seek to mobilize funds for the construction of one residential unit at the Technion. Seen are Jerry Friedman (second from right) and (from left) Peter, Murray and Steven Menkes.

BB to give media awards

TORONTO —

The 14th annual Media Human Rights Awards event of B'nai B'rith Canada will be held Jan. 30 at Toronto's Park Plaza Hotel, says a League for Human Rights news release.

The national awards are presented annually in categories of print, radio and television.

This year's print finalists are The Kitchener-Waterloo Record for its investigation on the effect of racism on children and the local school board, the Sault Ste. Marie Star for its study of poverty, and The Montreal Gazette for its exploration of the problems faced by the mentally handicapped in Quebec institutions, announced awards program chairman Arlene Perly Rae.

Two CBC features are finalists in the radio category. They include Media File, which examines why there are so few disabled people working in the media, and Voice of the Pioneer, which recounts a Black railway porter's struggles to fight racism during the Depression.

Two CBC programs and one by CTV are finalists in the TV category.

They include CBC's Monitor for its documentary Fighting the Fear, which attempted to increase public understanding of the victims of AIDS; CBC's Crossfire for its feature Red Neck Image, which deals with the reversal of the Jim Keegstra decision by the Alberta Supreme Court; and CTV's W5 for its ongoing series dealing with current human rights issues.

The awards — sponsored by the League for Human Rights — "recognize the vital role the media play in human rights education and making the Canadian public aware of the dangers of human rights abuses," says the news release.

"We have received a record number of submissions from both large and small media organizations," Harry Bick, national League chairman, said of this year's entries.

The public is invited to attend the awards event. For more information, call Faye Cohen or Lorne Shipman at (416) 633-6224 or (416) 660-1022 or 1023, or write to the League at 15 Hove St., Downsview, Ont. M3H 4Y8.

Planning a trip to Israel and want to improve your Hebrew?
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The Canadian Zionist Federation in conjunction with the Israel Aliyah Center are pleased to announce their ulpan classes for beginners and intermediate levels beginning Monday, January 16th.

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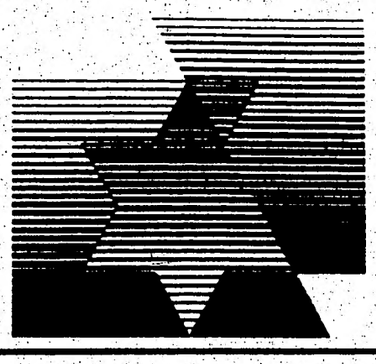

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Organizations and People

Gemarah calls it greatest sin

Loshen hora blamed for woes befalling Jews

By
LEILA SPEISMAN

TORONTO —

Loshon hora, idle gossip about other people, can do more than cause personal, physical, emotional and financial damage and loss of reputation, says New York educator and lecturer Mendel Kessin. It is responsible, he says, for many problems of the Jewish people.

Kessin, speaking at a lecture at Clanton Park Synagogue sponsored by the Orthodox Counselling Service said that the Gemarah calls it the greatest sin, "even worse than murder, incest and idolotry, sins for which we are obligated to die rather than commit."

(Loshon hora, which, by definition, is true, is considered worse than rechilus, falsehood, because it is nearly impossible to stop. A lie, it is assumed, will eventually be found out and discussion about it will end.)

Kessin explained that our sins are brought by Satan to the Heavenly Court — not to G-d — to be judged.

Satan's role in Judaic tradition, however, is more than that, Kessin said. He was created by G-d to entice people to sin, to alert the Heavenly Court that they had sinned and thus should be tried. If found guilty, Satan executes judgment upon them

However, said Kessin, he is not able to bring a person to be judged unless he has spoken, listened to or believed loshon hora. "Thus loshon hora, not sin, exposes you to judgment."

G-d established a check to the power of Satan and the Heavenly Court, Kessin pointed out, the principle of 'miged k'neged mida,' measure for measure.

Thus, Kessin said, if you have shown mercy to others, mercy will be shown to you, and the more you have refused to become involved in loshon hora, the more the court will refuse to listen to Satan's loshon hora about you.

Eventually, everybody's good deeds run out, and then, he said, you are judged solely according to your sins.

If however, you are one of those incredible people who completely avoid idle speech (and Kessin acknowledged how rare that is) then you will be judged by G-d himself, who, as your Father, will show rachmones, mercy, to you even if you don't deserve it.

But there are more universal dimensions to loshon hora for the Jewish people, Kessin asserted. "Loshon hora led to the destruction of the Second Temple."

Loshon hora was so rampant during the time of the Second Temple, said Kessin, in spite of an intense level of scholarship and piety, that Satan was able to have the whole Jewish people judged, and their punishment was the destruction of the Temple by the Romans in 70 CE.

This, he went on, broke the connection between man and G-d that existed when the shechina (the Divine Presence) rested in the Temple, and led to the misery with which Jews have had to contend thereafter.

Although in the years that followed, the Zohar, Kaballa and chassidus arose, all of which, according to Kessin, try to recreate the mystical connection between G-d and the Jewish people, science, which he said promotes an atheistic view of the world, also came to the fore, and now it is the aspect of human endeavor that is growing, rather than ethical and religious teachings.

"The sum total of human technical knowledge doubles every five years, while Jews are losing their scholars — most Jews are frei (irreligious)."

All of these troubles, Kessin claimed, are due to loshon hora in Temple times and since.

The process can be reversed, he stated, if only we would watch what comes out of our mouths as carefully as we watch what goes in them.

Phyllis Weinberg, of the Orthodox Counselling Service, chairperson of the evening, told The CJN that she had decided to organize a series of lectures and workshops on loshon hora, of which Kessin's was the first, because she had seen its potent impact during her recent election campaign for school trustee in North York.

BB League scholarship set in Vigod's name

FREDERICTON—

A scholarship has been established here honoring the late Bernie Vigod, who was Atlantic Region chairman of B'nai B'rith's League for Human Rights.

The scholarship will be tenable at the University of New Brunswick.

Vigod, 42, who died in a car crash Oct. 28, was professor of history as well as associate dean of graduate studies and research at UNB Fredericton.

He was also New Brunswick's representative on the Social Science and Humanities Research Council of Canada.

In addition to work for B'nai B'rith, Vigod also served on a New Brunswick government task force on teaching the Holocaust in the province's schools. As well, he took an active part in Canadian Professors for Peace in the Middle East.

The Vigod scholarship fund will serve as an endowment, the interest from which will be used to provide the annual award. Donations to the fund can be made through the Development Office, University of New Brunswick, P.O. Box 4400, Fredericton, E3B 5A3. Contributions are tax deductible.

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Organizations and People

Rebbitzen urges understanding of feminine power

Orthdoxy sees women as equal yet different

By
LEILA SPEISMAN

THORNHILL, Ont. —
The attitude of traditional Judaism to feminism has very little to do with denying power to women, and a great deal to do with understanding the nature of power, says Rebbitzen Tzipporah Heller.

Feminism arose as a reaction to the "Betty Crocker" ideal of the 1950s — "nothin' says lovin' like somethin' from the oven," said Heller, a lecturer at Neve Yerushalayim, an Ohr Somayach seminary for women in Jerusalem.

"Women were expected to fit themselves into the mold of staying at home, looking beautiful and baking. Naturally they rebelled," she told an audience of nearly 200 at an Ohr Somayach lecture at Beth Avraham Yoseph Congregation.

Heller objected to Jews feeling that they have to look at a problem or react to the world in exactly the same way as the rest of the population, thinking that just because others promote so-called egalitarianism, Jews have to as well.

"G-d made us a holy nation, a nation of priests, whether or not that entails being in synch with the rest of the world."

She objected to society's defining and evaluating power, particularly as it relates to women, in male terms. Power, she says, is seen as the ability to control, to exert our will over ourselves or others.

Ronald Reagan, Mikhail Gorbachev and Margaret Thatcher are seen as powerful people. But who, she asked, really made you what you are — Gorbachev or your parents?

"Equality has come to mean making women more like men, never making men more like women", because there is no recognition of what feminine power is.

The latter, she said, is internal, that which influences and nurtures. Judaism recognizes both kinds of power as being equally necessary and equally valid.

Judaism, said Heller, sees men and women as different, with different strengths. A woman, she said, is stronger in bina, that is, the ability to enter into a body of information, analyze it and draw a conclusion from it. "She is good at answering the question 'why.' "

A man, on the other hand, has the gift of daat, the ability of applying information to the outside world.

Everyone has both kinds of intellectual ability, she said. However, the Torah works on the premise that each sex is, generally speaking, stronger in its own area.

A woman, she added, because she has more bina, is more emotionally aware, not, she stressed, more emotional.

There are implications in Jewish religious observance to this belief.

Women are exempt, generally speaking, she explained, from time and place bound commandments, such as wearing tefillen and praying with a minyan, "mitzvas controlled by the externalities of life."

They do, however, have the same responsibilities regarding negative commandments, such as not stealing, because it is recognized that these deal with matters that run counter to human beings' natural desires, which women are just as capable of handling as men.

Women are expected to concentrate their studies, she suggested, on ethical works, Torah, prophets, philosophy, because that is their area of strength. Men, being more detail oriented, concentrate on Talmud, with its minutae of specific laws and regulations.

"That is not to say," she emphasized, that Judaism sees one as more important or better than the other. "It just aeknowledges that people should expend their effort on what they will be better at."

In response to a question from the audience, Heller said that there is no reason that a woman, if she has mastered her own area, should not then delve into Talmud.

This internal-external dichotomy between men and women, she continued, is also seen in men's obligation to pray with a minyan, preferably in a synagogue. "The premise is that men have to see others to consider themselves part of the community; women don't."

The fact that women can't be counted in a minyan, she said, does not mean their prayers don't count. According to Judaism, Heller explained, if someone is exempt from a mitzvah, they can't take away the opportunity of performing that mitzvah from one who is obligated by it. Similarly, one can only be included in a mitzvah by one who has an equal obligation to perform it.

"My child, for instance, can make kiddush for himself, but not for me, because he, as a child, has no obligation to make kiddush, while I, as an adult, do."

Answering another question, Heller discussed the apparent contradiction in Rambam where he says that a man who teaches his daughter, it is as if he taught her tiflis (impropriety), while further on on the same page he says that a woman who studies is rewarded.

"It means that he has no right to impose learning on her, but if she herself wants to study, there is no reason why she shouldn't."

1 million pounds distributed

North York food bank's work continues to grow

By
JEFF ROSEN

TORONTO —
Business appears to have been too good for North York Harvest Food Bank in 1988.

Last year the 3-year-old suburban based food bank distributed 575,000 pounds of food to 35 suburban based groups — 84% over 1987s total and more the two previous years combined.

The food bank's distribution reached the 1-million pound mark over the holiday season.

Loren Freid said his food bank continues to distribute more food each year as it is becoming more efficient and is obtaining more sources of food all the time.

In the first half of 1988, it increased its supply of food 51% over the same period in 1987, raising over 185,000 pounds of food. This was more than it raised in all of 1986.

The largest source of food received continues to be corporate donations. From last January to June this sector accounted for 58% of all food donations to the food bank.

The public also plays an important role in providing North York Harvest Food Bank with donations, Freid said, pointing out that a lot of people called in during the holiday season wanting to donate food.

However the problem in January and February is that donations traditionally begin to slow down — even if food distribution doesn't. Therefore, Freid said the food bank requires basic nutritional products such as canned fish, meat, juice, peanut butter and baby formula.

"If we can get more food, we can distribute it," said Freid, who expects demand to level off this year.

While based in North York, the organization does not just distribute within the city, Freid stated. Last year the food bank also served Etobicoke, York and other agencies in the greater Metro Toronto area, as well as inside and outside the province.

He blamed the inadequacy of social assistance programs for the continued high demand for food banks. Citing a survey conducted last June showing over 70% of his beneficiaries are on social assistance, Freid said the amount of money people on fixed incomes receive is not enough to feed them.

Freid attacked the misconception that the hungry are "unemployed bums," pointing out the survey showed 52% of all those receiving assistance are children.

He predicted food banks will continue to flourish until the provincial government gives serious consideration to and implements the first stage of the Social Assistance Review Committee report, which was released last year.

SARC was established in July 1986 by the provincial government to undertake a public review of Ontario's social assistance system.

The result was a 648-page report calling for a major shift in the philosophy of Ontario's social assistance system.

The first stage called for an immediate increase in shelter allowance rates and the elimination any unfair rules and procedures in the social assistance system.

For further information on the food bank call 746-8438.

JAD to hold assembly

OTTAWA —
The Jewish Association for Development (JAD Canada) will hold an education workshop and national assembly from March 31 to April 2.

The workshop is designed to prepare JAD representatives to establish local JAD committees which will manage development programs in the Third World and implement development education programs at home.

The national assembly will also elect JAD's first board of directors.

JAD Canada was recently incorporated and acquired a charity tax number. Its goal, in part, is to provide Canadian Jewry with an organization that will be directly involved in development projects in the Third World.

Volunteer committee members have developed a roster of small community development projects for countries such as Guatemala, India and Zimbabwe, where, JAD hopes, the efforts of Canadian Jews will help improve the lives of people in need.

The first two local committees in Ottawa and Montreal have already begun to prepare education and fund raising activities.

JAD, which was established about 1½ years ago by a small group of volunteers, has obtained a development education grant from the Canadian International Development Agency (CIDA) as well as from the CRB Foundation, the Allied Jewish Community Services of Montreal and from individual contributors.

To become a member, to offer your candidacy for JAD's board, to participate in the education workshop or for more information, write to JAD/Canada, 151 Chapel St., Ottawa, K1N 7Y2 or telephone Michael Rosberg at (613) 232-7306.

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Organizations and People

sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Bo

We will win. We will survive. Despite the growing, endless threats to Israel's existence, the Jewish nation will survive.

I want to share a letter that is part of an ongoing *maaseh* (story) of a young man whom I encouraged to study in Jerusalem, and is now at the Aish Hatorah Yeshivah. He writes:

Rabbi Gottesman

"... These days I happen to be in a very special apartment. I have been told that this building is 600 years old, and I can believe it. To get to my room, I have to go through a courtyard that has a big well in the middle.

"But what is best about the apartment is the view I have from the big window that is beside my bed. Each morning when I awake, I look up and see the sun rising over the Temple Mount. I think I have the best view of the Kotel in the city. But, I must say that it always feels like Elul (i.e. Holy Month) in that room. ..."

Just as the Israelites were surrounded and encompassed in the days of Pharoah, so also are we becoming more and more isolated in the world.

Israel stands alone. But from this week's parsha we learn hope and confidence.

Pharoah hardened his heart, and the Almighty commanded Moses: "*Bo el Paroh* ... Come to Pharoah!" (Shmot 10:1).

But it is a strange language for the Torah to use — it should have said: "*Laych el Paroh!* Go to Pharoah!" Why use the language of "Come — come to Pharoah!

But, taught Reb Menachem Mendel of Kotzk, the Almighty can never say "Go! Go there! Go away!" You cannot go away from God. There is no laych, no distance. The Almighty is everywhere. Where a Jew is, the Almighty is there also, close, nearby.

The United Nations and the Star and the Globe and the CBC can present all the one sided reporting they want — but the Ribono shel Olam is not relying on their reports. He is close to every Jew, to the Jewish people, and to Eretz Yisrael. We must be strong and confident.

* * *

What else do we learn? "*Kee anee hicbadite et leebo* ... For I have hardened his heart!"

If the Almighty hardened Pharoah's heart, how can we fault the king for not resisting the call to free Israelites? But — explains the Noam Meggadim — it was a *balance*, this hardness of heart that Pahroah was given. Did not Pharoah see what happened to his people? Did he not see the staff turn into a serpent? Water into blood? River into frogs? Dust into lice? Streets into jungles? Cattle into carrion? Skin into boils? Air into fiery hail? He saw what happened, how could he resist? Free choice was removed from him!

But to balance matters, the Almighty gave him the stubborness of heart to stand up to history, to fight destiny — to try to destroy the Jewish people! He was allowed to forget.

Today, new Pharoahs look to destroy us by cunning, slowly, slowly, inch by inch, day by day. But they forget history — they will not succeed!

But the Almighty has His own plans: "*Lmaan sheete ototy eleh bikeerbo* ... that I might show these My signs in their midst ..." (Ibid) Someday there will be peace for Israel, for the world. But we must hold on. We must hold on. We have a Great Ally. Shabbat Shalom.

17-year Peel career started by accident

Silverberg loves her police work

By
BEN ROSE

Christine Silverberg

BRAMPTON —

A Jewish woman, Inspector Christine Silverberg, is the highest ranking female in the Peel Region police force.

She is the senior officer in charge of traffic services, overseeing investigations into fatal and near-fatal auto accidents and hit and run cases. Among other duties, she coordinates the RIDE and breathalyzer programs and reviews police towing contracts.

In 1988 Silverberg was chosen one of Women On The Move by The Toronto Sun. She won honorable mention in a world-wide competition for Police Woman of the year.

She won medals from the Ontario government and Peel Region for her round-the-clock duties dealing with 250 media members at the train derailment in Mississauga in 1979. This was the derailment of chemical-containing cars which forced the evacuation of a significant percentage of Mississauga's population.

She said her 17-year career in the Peel force started by accident not design. She was a corrections officer at the Vanier Centre for Women in Brampton when she heard there was a vacancy in the Youth Bureau of the Peel Region police force.

This was the first step in a career that she now says she wants to make her life's work.

Once launched on it, Silverberg embarked on a program of continuing her education and professional development which carried her from the rank of constable to inspector. She had already graduated with a BA in sociology and political science from Glendon College of York University.

In 1983, she earned her Master's degree in criminology at University of Toronto, writing her dissertation on Police Processing of Rape Complaints. She told The CJN she had picked this subject because she had heard so many complaints that police harassed rape victims.

However, Silverberg said, her research of more than a year convinced her that it was the legal system and rules of evidence that required the police to question rape victims in the way which gave rise to the complaints. With the recent Criminal Code definition of rape being changed to assault, and a change in the rules of evidence, the situation has improved, she said.

Her ability to handle the media as she did in the Mississauga disaster, led to the demand for her services in other police-press situations. After a 5-year internship she was awarded accreditation as a public relations professional by the Canadian Public Relations Society.

Her Mississauga experience led to two guest lectures at international meetings in Paris, and to a 6-month assignment to rewrite Peel Region's manual for disaster planning, hundreds of copies being sent around the world in response to requests.

Silverberg recommends police work as a viable option for women interested in non-traditional careers. Women make up 8% of the Peel force, one of the highest complements of any force in Ontario, where the average is only 2%.

However, she said, women are coming into police work in increasing numbers. If her own experience is any guide, she said women will be accepted positively by men on police forces as long as they act like themselves and not try to act like men.

She continued her interest in media, acting as a member and then chairman of the Mississauga News advisory committee. Among other contributions to the community, she is vice-chairman of the Peel Drinking and Driving Awareness Committee.

She and her husband, Ben Silverberg, live in Brampton where she was born. Ben operates Applied Polygraph Services in Toronto, a company which does lie detector tests. He also teaches night courses for the Etobicoke Board of Education. They have two children, Rebecca, age 3 and Avi, 17 months.

The Silverberg family belongs to Solel Synagogue in Mississauga.

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Organizations and People

Yad Vashem's Torch Bearer program

Temple establishes ties with survivor group

MONTREAL —

The memory of Radom, Poland, a community of 30,000 Jews wiped from the map during the Holocaust, is being kept alive by a suburban Montreal congregation.

Congregation Rodeph Shalom in Dollard des Ormeaux has "adopted" Radom and established links with the local Radomer Mutual Aid Society, as part of a project in support of Yad Vashem, the Holocaust remembrance authority in Jerusalem.

Rodeph Shalom, a congregation of about 100 families, is the first Montreal synagogue to participate in the Canadian Society for Yad Vashem's Torch Bearer program, which requires a commitment to donate $6,000 to Yad Vashem. The congregation presented its first check of $1,000 to representatives of the Canadian Society for Yad Vashem at a recent ceremony at the temple.

Present at the ceremony was Radomer Society president Etta Chaim, who expressed appreciation to the members of Rodeph Shalom. Chaim is among the approximately 3,000 Radomer Jews who survived, about 70 of whom now live in Montreal.

"It was a city with everything," she said of Radom, with synagogues, public high schools, parochial schools, a hospital, old age homes, shoe and leather factories and other industries.

"There were professionals, writers, artists...We lost a lot."

Two ghettos were set up in Radom, which were liquidated in 1942 and later, with the inhabitants sent to Treblinka, Auschwitz and other camps. Chaim was deported from Radom in 1942, and liberated from Bergen-Belsen.

Also in attendance was the Radomer Society's vice-president Israel Brandwein.

Rodeph Shalom's Rabbi Larry Kaplan said the temple's ties with the survivor group is important because it allows youth to be aware of the tragic fate of the Jews during the Holocaust from survivors themselves.

"It won't be long before that whole generation is gone. I want our children to hear it directly from them," he said.

As a participant in the Torch Bearer program, Rodeph Shalom was presented with a 6-candle menorah by Canadian Society president Joel Dimitry of Toronto. The menorah is a replica of the one at Yad Vashem, which is lit annually at Yom Hashoa.

Kaplan said it is hoped members of the Radomer society will speak to students at Rodeph Shalom's religious school. "The goal is to affirm a piece of that world which no longer is, instead of fostering guilt, anger and hate," he said.

"It won't be long before that generation is gone. After that, it is hearsay."

Yad Vashem has created The Valley of the Destroyed Communities, a 6-acre project now under construction that will be an open-air memorial to the more than 5,000 Jewish communities in 22 countries in Europe that were destroyed in the Holocaust. This 5-year, $6 million (U.S.) project is scheduled to be completed Sept. 1, 1989, the 50th anniversary of World War II.

Yad Vashem, founded in 1953, is undergoing a major expansion and has issued an appeal to raise $20 million (U.S.) over the next few years from abroad. The government of Israel supports Yad Vashem's administrative costs only.

BBYO offers Israel programs

WASHINGTON —

B'nai B'rith Youth Organization is accepting applications for its programs to Israel this summer, says a BB news release.

The 6-week Israel Summer Institute trip — open to teenagers aged 15 to 18 — will run from late June to early August.

Participants, who will visit all of Israel's major sites, can choose from five programs focusing on the outdoors, archeology, Jerusalem, Israel's coastlines and waterways, and life of families in an Israeli settlement.

The trip is open to all Canadian and U.S. youth, who can apply up to 30 days before departure. The trip, costing $2,950 (U.S.), includes roundtrip airfare from New York's John F. Kennedy airport, food, accommodation, tourist guides, workshops and seminars.

Financial assistance scholarships ranging from $100 to $600 (U.S.) are available. Deadline for scholarship applications is March 15.

Members of BBYO, BB Girls, and the boys' organization, AZA, a Hebrew acronym for Unity, Charity and Love, can also apply for activities scholarships ranging up to $120 (U.S.).

For more information, call Lake Ontario Region BBYO in Toronto at (416) 635-9411, or Laurentian BBYO in Montreal at (514) 733-8221.

Applications can also be obtained by writing directly to BB International, BBYO Israel Summer Programs, 1640 Rhode Island Ave., Washington, DC. 20036, U.S.A., phone (202) 857-6639.

* * *

NEW YORK —

Applications are being accepted for an all-expense paid 5-week study, travel and dialogue program to Israel this summer.

The program — funded by Edgar M. Bronfman Youth Fellowships in Israel — is open to outstanding Jewish teenagers in Canada and the United States who will be entering their senior year of high school next fall. Twenty-five fellowships will be awarded.

The fellowships will cover roundtrip transportation, room and board, travel in Israel and incidentals for the program which will begin July 9. Selection is to be made on merit, not on need. Deadline for completed applications is Feb. 1.

For more information, call (212) 766-1526 or (518) 465-6575, or write to 375 Park Ave., New York, NY 10152, U.S.A.

Josef Becker (left) and Defence Minister Yitzhak Rabin.

Rabin, Torontonian share war memories

By BEN ROSE

TORONTO —

Busy as he is, Israel Defence Minister Yitzhak Rabin found time to see Josef Becker of Toronto and share with him memories of when they served together in the War of Independence.

Becker, a board director of the Canadian-Israel Chamber of Commerce, was in Israel with a group of 70 Canadians who have each pledged to send 15 other tourists to Israel in the coming months.

The participants in Operation Solidarity, organized by B'nai B'rith Canada, were named Honorary Israel Ambassadors of Tourism.

"I think Rabin deserves a lot of credit for finding time to see me," Becker said.

"He is a soldier diplomat of the first rank. The most important part of our meeting was our joint realization that in these critical times the bond between Jews in Israel and Jews abroad must not be broken."

He said Rabin was looking forward to the visit by a total of 700 Canadians mainly from Toronto and Montreal that left for Israel last week.

In a letter to Becker, Rabin wrote: "I was happy to receive through you the cordial regards from the Jewish community in Toronto, which has always been, and still is, considered by me as one of the warmest communities in its attitude towards Israel.

"I convey special thanks to you for your part in encouraging tourism to Israel, and also for placing the film on the MAHAL (foreign volunteers during the War of Independence), at my disposal," Rabin wrote. "I shall soon have the opportunity of watching it and I am convinced that it adequately describes the beautiful hours of those volunteers who came to help the young State of Israel at a crucial time."

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Organizations and People

To serve York, U of T and Ryerson

JCC initiates student program

By
AVI HYMAN

TORONTO —
Jewish students at Ryerson Polytechnical Institute, Seneca College, the Scarborough campus of the University of Toronto and the Glendon campus of York University are now being serviced by one group tentatively known as the Jewish Student Council.

The new body, formed by the Toronto Jewish Congress, is being operated under auspices of the Jewish Community Centre's director of Judaic cultural development, Mark Charendoff.

JSC's program may replace or supplement those being run previously by the Jewish Students' Union/B'nai B'rith Hillel of U of T at Ryerson and Scarborough; and by the Jewish Students' Federation of York at Seneca and Glendon.

Charendoff says, "The TJC recognized that the most effective and efficient way to offer a combined program with a broader social base was to have one central, coordinated and integrated program."

In addition to a full-time professional staff person, Campus Outreach coordinator Lysa Springer, the JSC will "provide programs right on campus and offer the students the use of the facilities and resources of all Jewish Community Centre branches," said Charendoff.

Although the academic year started in September, the decision on the formation of the new group was not finalized until November, and since then the staff has been spending much of the time meeting with students, other Jewish campus groups and school administrators.

"We're excited about (the JSC), said Charendoff. "We're there to help them (the students) get involved in planning or in just having a good time."

In the meantime, B'nai B'rith Hillel has not yet come to a decision on whether it will follow TJC's move or continue serving the satellite campuses through their U of T Hillel House.

* * *

An exhibition highlighting the history of the University of Toronto was sponsored by, and held in the Robarts Library recently.

The display, "The History of the U of Toronto through the pages of The Varsity," consisted of original articles, photos and other archival material organized by students.

The Varsity, U of T's student-body newspaper, started publication on Oct. 7, 1880, and for a price of 5 cents, provided readers with "a weekly review of education, university politics and events."

For many years The Varsity stuck to its motto with such timely front page headlines as "Governor-General formally opens Hart House to all male students of the University of Toronto." (Nov. 12. 1919).

But, as time changed, so did The Varsity's scope and coverage. On Sept. 28, 1939, in a front page article, reporting from Berlin, The Varsity informed its readers that Warsaw had surrendered to the Germans.

By October of 1968, The Varsity was providing its readers with close-up coverage of Vietnam protests and subsequent police actions.

The display, in addition to showing history, also gave a glimpse into the mindset of various Varsity people and what their paper had meant to them.

In a letter that was presented as part of the display, Joyce Goldberg (nee Tenenbaum), The Varsity women's editor of 1937-38, wrote: "Looking back I will have to admit that my university classroom was really The Varsity, and without those days on the paper I would have forgotten most of what I learned at U of T."

Kids' drawings on JNF poster

MONTREAL —
Jewish National Fund has produced a new Operation Re-Tree-Val poster and certificate from the drawings submitted by more than 600 schoolchildren from across Canada. The 12 drawings reproduced on the poster and certificate were chosen by a panel of judges consisting of Effy Givon, Aimee Vadish and Linda Oren.

The poster, with the slogan "We care," is being distributed to schools, organizations and community centres throughout the country.

The children whose work appears are: Nancy Levitt, grade 6, Jewish People's and Peretz Schools, Montreal; Erin Putterman, grade 5, JPPS, Montreal; Jonathan Cohen, grade 5, Or Shalom Talmud Torah, London; Quinn Pertman, grade 4, Edmonton Talmud Torah; Jordana Huber/Hayley Rosenberg, grade 5, Temple Sholom, Vancouver; Lara Wolfe, grade 2, Bialik Hebrew Day School, Toronto; Joshua Cadloff, grade 5, JPPS, Montreal; Megal Bennaroch/Sandra Krief/Carine Wizman, grade 6, Ecole Maimonide, Montreal; Michael Golden, grade 6, Ramah Hebrew School, Winnipeg; Zachary Antel, grade 1, Ramah Hebrew School, Winnipeg; Joel Lipton, grade 3, Akiva Academy, Calgary; and Ari Katz, grade 4, Edmonton Talmud Torah.

The poster also contains a poem by Allison Freeman, a grade 2 student at Toronto's Bialik Hebrew Day School.

"Survival" courses

TORONTO —
Ohr Somayach/Jewish Education Program is offering its "Jewish Survival Kit" courses for students and young professionals beginning Jan. 16 at 2939 Bathurst.

Course offerings range from "Jewish Perspectives on Love and Marriage" to "Intensive Hebrew Ulpan" plus such traditional topics as Jewish philosophy, law, and history. There is also a special "Wednesday Women's Group" and a "Night Yeshiva" for all levels.

For further information call 785-5899.

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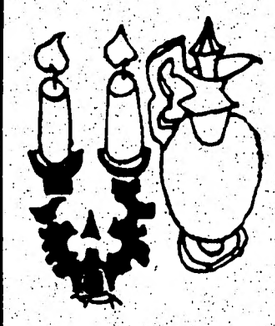

SHABBAT SHIRAH CELEBRATION

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Saturday and Sunday, January 21st and 22nd

Special Guest:
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Chazzan Efraim Sapir
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Sat., Jan. 21, Shabbat Services 9 a.m.

Rabbi Wayne Allen officiating
"Sermon in Song" - Rabbi Avraham Feder
Mincha 4 p.m.
Special Family Seudah highlighting the Music of Shabbat
Music of Shabbat followed by Maariv and Havdalah

Sun., Jan. 22, 7:30 p.m. "SONGS OF THE JEWISH SOUL"
a concert featuring **Rabbi Avraham Feder**
with **Chazzan Efraim Sapir**
Beth Tikvah Choir directed by Srul Irving Glick
Admission: $8.00, Students & Seniors: $5.00
Tickets available at Beth Tikvah, Negev and Israel's.
For further information call: 221-3433

L'chayim to one and all from Jerry & Harriet. May the year 1989 be a healthy and happy one for you and yours! Jerry's column will appear as regularly as he can make our deadline. On Saturday, January 28th, The Variety Telethon Celebrity Black Tie Dinner is being held at the Royal York. Jerry Borins is the dinner chairman. Tickets are $100 each. Call him at 364-3996 to R.S.V.P.

Join **Donald Trump, Prince Rainier**, and many other famous gamblers who are **wagering** on the success of **Adath Israel's 7th annual Monte Carlo & Fun Auction**. Donald, the prince and the gang will be there in spirit. We want you there in person! Don't **gamble** on missing this event. **Wheel** on in and have a **fortune's** worth of fun at the **Casino/Bingo/Fun Auction**. (I'm inviting **Vanna White**!!) It's in the **cards** that you'll have a terrific time. **Free wine and beer**!! Music of your life by **RNY** (Wiskin). Even Yvonne de Carlo would change her name to Monte for this one ... Remember these numbers: **MARCH 4, 1989, 7:30 P.M., $5.00 PER PERSON**. The **Grand Door Prize** will be **4 field level seats** to see the **Blue Jays open at the Dome** (courtesy of you know who) and **a limo to get you there and back** (courtesy of Sol Feingold). We'd bet you'll have the time of your life. Join us! Our great committee members are: **Ben Orvitz, Marvin Blackstein, Natalie Sobel, Sol Feingold, Moish Gottesman, Herman Gottesman, Jack Pasternak, Aaron Melman, Shelly Parker, Mark Baily, Ben Clemens, Ashley Waltman, Stan Wagman, Joe Berenbaum, Stuart Lewis** and **Devorah Altman**. For more information call me at 364-3996 or the other co-chairmen: **Howard Cohen** at 731-3188 and **Larry Sonenberg** at 785-0660 ... I love the North York General Hospital and was happy recently to meet **Thelma Davidson**'s close friend, **Pat House** who is the hospital's special assistant to the **Chief of Diagnostic Imaging - Dr. Raziel Gershater** ... and now for those names of more special people who are contributing to our community in their own wonderful way ... and who are loyal readers - **Graham & Enid Berg, Jeanne & Dr. Irving Salit, Wendy & Irving Gold, Caryl & David Himilfarb, Barbara & Irving Green** (who sent me a lovely note addressed to: "The Enthusiast at the Wheat Sheaf" - and I got it!), **Errol & Nancy Porter (Belle Werger**'s niece who tipped me to healthy-type food), **Goldie L. Kay** (of Forest Hill Real Estate and of my Shule) and a special friend of my mother-in-law **Esther Goodbaum, Herman & Carol Gottesman, Mona Winberg** and **Vicki Keith** (both honoured by the Ontario Office for Disabled Persons — 1988 Community Action Awards), **Shirley Swartz** and **Marvelle Koffler**. A hearty yasher koach to my beautiful daughter **Carolyn** who was amongst the **York Mills** Graduates of the Class of 1987-88 and was an **Ontario Scholar**. Her presenter was my old friend **Gord Meslin**. Other proud parents present were **Harold & Carole Wolfe** for **Lisa, John & Sharon Zeiler** for **Ari** and **Karen & Moe Stekel** for **Reid** ... Many years ago in the early 70's I had the pleasure of beginning **Don Mills Lodge**'s (B'nai Brith) newsletter, now called the **Planet**. It is now so ably edited by **Marv Cohen, Shelley Goldstein, Mel Morris, Len Berk** and **Jerry Freud** and it recently won an award. **Joanne Bleier**, in her popular column **"Joanne's Grapevine"**, recently mentioned my trip through Eastern Canada and my recent almost losing battle with my burst appendix. I'm returning the favour — she's a trustee on the Lodge's executive ... Dining recently at **Sabatino's** were old friends like **Yetta & Harold Nashman (Camp Wahanowin & Aish HaTorah)**, the **Garth Drabinskys**, the **Alex Fishers, Sandy & Alan Posluns (J.N.F.)** and son, the **Barry Witkins**, and joining us for a special meal - **Simon & Sandy Mawas (Polo)** with **Debra, Lisa & Michael!** ... Some people you know and love who were celebrating at the **Wheat Sheaf** recently: **Dr. Jerry Grey and his sons** - (Jerry of the great **"Travelers"** was the reason I began playing the banjo. However, after a few weeks my teacher abruptly left for Winnipeg and I broke a finger playing volleyball at the old Forest Valley Club (Bert Fine's). That was over 14 years ago. Is there a banjo teacher with patience?) - **Nancy & Dr. Syd Golden, Shelly & Fraida Isenberg** (she's now at White Rose Nurseries) - Shawn, Eldon, Barry (Freeman Real Estate) & **Nancy Freeman** (she's back at the office). By the way, Barry started the Shule baseball league in which **Adath Israel** won in one division - (**Adath Israel** had two teams, both sponsored by the "Sheaf" right down to the shoe laces.) I was pleased to once again be elected to the Board of Directors of the **Town of York Historical Society**, whose purpose is to research, interpret and promote the history of the **Town of York** and early Toronto with emphasis on the role of the postal service in Upper Canada's communications. The society operates Toronto's **First Post Office** which hosted about 50,000 people in 1988, an attendance that surpassed all of the other historical sites in the city with the exception of Fort York ... Congratulations to my friends who were elected to the **1989 Crew** (Board) of the **Variety Club of Ontario: Syd Chertkof, Al Dubin** (Executive Co-ordinator of the **Variety Telethon**), **Gord Josie, Sam Kolber** (famous photographer and a Telethon Co-Chairman), **Harold Weston** (our next Chief Barker) and **Ken McGowen (Hasty Markets & McDonald's)** ... And speaking of **McDonald's**, it gives me great pleasure to congratulate my burger-buddy **George Cohon**, president, **McDonald's Restaurants of Canada Ltd.** on his being selected **"Man of the Year"** by **Foodservice and Hospitality Magazine** for his contributions to the restaurant/hotel industry during 1988 ... a few days ago I had the pleasure of viewing the **Engineer's Model** of the **SkyDome**'s sliding roof sequence, made of 16,000 pieces of brass ... very spectacular, even at scale ... truly a wonder of the world!!!

*Jerry Borins is the genial host and proprietor of the **Wheat Sheaf Tavern**, Toronto's oldest and best loved Pub since **1849**. In this new year of **1989**, **Jerry** will be celebrating his **50th** birthday and his **20th** year as owner of the Wheat Sheaf. **The Wheat Sheaf** will be honoured for its **140th** year of serving **REAL Torontonians**.* Advt.

Organizations and People

NCJW starting Ridley

Housing project launched

By
JEFF ROSEN

TORONTO —
The National Council of Jewish Women, Toronto Section, having launched its first successful housing project just over two years ago, is about to launch its second integrated housing project.

The Ridley project, situated at the corner of Avenue Rd. and Wilson Ave. in the middle of a condominium project, will be a 13-storey, 113-unit rental housing building for families, senior citizens and people with disabilities. It is expected to start this spring and be completed 12 to 18 months later.

Like the first building at Bathurst St. and Prince Charles, Ridley will be a mixed income building and will provide attendent care in about 12 units. However, the new project will also include day care facilities on the main floor. As a result, about 50% of the units will be set aside for families.

Lesley Miller, secretary-treasurer of the NCJW Foundation which oversees the housing projects, said the organization conducted a study on the need for day-care in the Jewish community over a decade ago. While long committed to the concept, she said there was insufficient space in the Bathurst-Prince Charles project to include day care facilities.

As well as day care facilities, Ridley will have a multipurpose room on the main floor for meetings and holiday celebrations, a craft room and will offer such activities as exercise classes.

Apartments for the disabled will be completely accessible with such features as low kitchen counters and approachable showers.

Patti Starr, president of the Foundation, said the new housing project is expected to receive $14 million in government aid. She called this a recognition of the first project's success, which would not have been available if Bathurst-Prince Charles had not worked.

Patricia Starr

IN PERSPECTIVE

- They are mostly between 18 and 21 years of age.
- Compared to our young people, they shoulder a heavy responsibility.
- In the face of personal danger, they are called upon to show self control.
- Just compare their response to hurled stones and fire bombs to the reaction we might expect from our young people.
- Their parents, their country and indeed the Jewish people can be proud of their behaviour in difficult situations.
- They serve in Israel's Defence Forces to defend and secure the Jewish National Home.
- Without the Israel Defence Forces, without young people willing to make sacrifices, the future of the State of Israel would be in jeopardy.

General Yitzchak Mordecai, C.O.C. Southern Command at the Ground Breaking ceremony for "TORONTO HOUSE" in Beer Sheva, November 17, 1988. Toronto House is an additional wing of bedrooms to house 168 soldiers. If you would like to participate in this priority project, please contact our office, 783-3053.

We thank these friends of the Soldiers of Israel for their most generous support.

The Beth Sholom Synagogue Cantorial Concert Committee presents a cheque to Irving Matlow, Association Chairman, to endow a room in the Beer Sheva Soldiers Centre. (L. to r.) Mort Arbuch, Edith Arbuch, Irving Matlow, Frank Cadesky and Eva Rothblott. *(Photo courtesy Hudson Taylor)*

The Chmielniker Charitable Association presents a cheque to the Association to endow a bedroom at Toronto House. (L. to r.) Jack Sylman, Eric Goldlist, Susan Mendlewitz, Secretary; Irving Matlow, Association Chairman; Morris Kwasniewski, President; and Nachum Shore, Treasurer.

Executives of Linitzer Sick Benefit Society make a donation to the Soldiers of Israel Fund. (L. to r.) Milton Shefman, First Vice-President; Irving Matlow, Association Chairman; Morris A. Manna, Past-President and Chairman; Carl Kellen, President; Joseph Tessis, Past-President; (seated) Mrs. Milton Shefman.

A contribution to the Association will help make the lives of the soldiers a little easier, and is a sign that you are with them.

Association for the Soldiers of Israel
788 Marlee Avenue,
Toronto, Ontario M6B 3K1
783-3053

NCJW to review organization

TORONTO —
The National Council of Jewish Women of Canada was recently awarded a provincial grant of $22,000 to conduct an organizational review.

With a grant from the Ontario ministry of citizenship's community project grants program, the NCJW will engage the consulting firm of Organizational Strategies Group Inc. to review and make recommendations regarding future directions, program planning, and new goals and priorities.

Nita Goldband, president of NCJW, Toronto Section, said the need for an organizational review was made necessary, in part, as the Jewish community has taken over many of the duties NCJW has assumed in the past.

She said that with an increasing number of women joining the workforce, it became necessary to look at such areas as volunteer recruitment in order that the organization remain viable.

Therefore, Goldband said, the review will look at such things as how to involve senior citizens and women who work in the home, money managment and how NCJW can achieve its goals.

In presenting the grant with Wilson Heights MPP Monte Kwinter, Gerry Phillips, minister of citizenship, praised NCJW as a "model organization in terms of structure, planning and community needs assessment.

"The council's desire to explore new directions in response to a changing clientele, and to expand its staff to meet increased demands, is further indication of its progressive nature and dedication to community service," he added.

The committee overseeing the organizational review will be chaired by Lesley Miller.

The council also received an additional grant of $12,000 from the CPG program to hire an intern whose duties will include all aspects of the organizational management training cycle, volunteer recruitment and training, workshop design, program and service planning an program evaluation.

Goldband said another recent addition at Council House has been Dody Rudson, the organization's new executive director.

Toronto boosts racial harmony

TORONTO —
Toronto city council has declared 1989 as the Year for Racial Harmony in the city.

A year-long program of events designed to celebrate Toronto's cultural and ethnic diversity has been organized by the Toronto Mayor's Committee on Community and Race Relations.

Among the many highlights, which will centre on the theme of Together We Are Toronto, are a showcase of the city's young talent, a public photography contest and a public seminar series where members of ethnic communities will present free information sessions which will focus on their contributions to the city's cultural heritage.

The photo contest is open to all residents of the city of Toronto and the winners will be awarded cash prizes and their entries exhibited in the City Hall rotunda.

In Toronto's public and private schools, students will be invited to create banners or to write essays or poetry. Schools whose submissions best illustrate the chosen theme will be awarded a set of The Canadian Encyclopedia.

Schools will also be invited to participate in a mini-drama festival that will be held in Nathan Phillips Square in May.

ZALMAN GELBER
beloved husband of
Mrs. Kaila Carola Gelber
passed away **December 22, 1988, 14th Tevet**, at Baycrest Hospital after a long illness.
He will be sadly missed by all who knew him.

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Annual Shabbat Shira
Special Service
Saturday, January 21, 9 a.m.

Shabbat Shira,
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heralds the Annual
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The entire Service is dedicated to the music of the Synagogue.
The Service is chanted by
Cantor Paul Kowarsky,
together with the
Beth Tzedec Choir
and Choral Group
under the direction of
Gordon Kushner.

Organizations and People

What's New

By
MIRIAM HERMAN

DEADLINE, PICTURES AND SUCH

A reminder that the deadline for the What's New and About People columns is now back to the regular schedule — that is Thursday, two weeks prior to issue date. I am at my desk on Thursdays only to receive your calls and sort my mail. Do try to send your items out well ahead. Otherwise they will sit on my desk until the following week and will probably be too late to be included in the proper issue.

About pictures — We cannot accept photos with more than five people. Also, if you wish a picture to be returned, please enclose $1 and be sure to include the complete return address.

Friday, Jan. 13

SISTERHOOD SHABBAT

Shaar Shalom Sisterhood will be conducting the Friday night services on Jan. 13 to celebrate the Sisterhood Shabbat. Services will begin at 6 p.m. at the synagogue, 2 Simonston Blvd., Thornhill, followed by dinner at 7 p.m.

Saturday, Jan. 14

SOVIETY JEWRY ACTIVITY NIGHT

Come one, come all to a Soviet Jewry activity night featuring Kumitz with musical accompaniment by **Zale Newman** and a phone call to NCSY's (National Conference for Synagogue Youth) newly adopted Refusenik of Moscow, **David Lifshitz**.

It all takes place Saturday, Jan. 14, from 10.30 p.m. to 1.30 a.m. at the NCSY Centre, 3524 Bathurst St.

Be there to sign petitions for David Lifshitz and his family.

Sunday, Jan. 15

THE ROLE OF FATHER

Beth Avraham Yoseph of Toronto (BAYT) Sisterhood's educational lecture series is presenting a lecture entitled The Role of the Father in the Jewish Home by **Dr. Gerard Klein** on Sunday, Jan. 15, at 8.15 p.m. at the home of **Renee Lwowski**, 225 York Hill Blvd., Thornhill.

Men are encouraged to attend.

ABOUT BEREAVEMENT

The community is invited to a panel discussion on Bereavement from a Child's Perspective, sponsored by Netivot HaTorah Parents Association on Sunday, Jan. 15, at 8 p.m. at Ulpanot Orot School, 45 Canyon Ave.

Panelists will be **Rabbi Aaron Levine** of Ner Israel Yeshiva who will discuss the Law of Bereavement in General; **Michelle Goodman**, counsellor with the Banjamin Institute for Community Education and Referrals, and **Ruth Balofsky**, staff member of Netivot HaTorah and a member of a bereaved family support group. The moderator will be **Yale Drazin**, who is with the Ontario ministry of health and is a vice-president of Netivot HaTorah.

There is no charge for admission.

JEWISH UNITY

Jewish Unity: Are We Really One is the topic of the talk **Bob Tornberg** will be giving at the Holy Blossom Temple Brotherhood Breakfast Club meeting on Sunday, Jan. 15. Tornberg is director of education at Holy Blossom.

Services are at 9 a.m., breakfast at 9.30 and the speaker at 10. And all former members of the Alumni are welcome to attend.

PNAI MEETING

The next meeting of the Toronto Chapter of PNAI (Parents of North American Israelis) is set for Sunday, Jan. 15, at 8 p.m. at Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd. Everyone is welcome.

SINGLE PARENT CHAVURAH

Single Parent Chavurah invites you to an evening with **Ellen Starr**, marital, family and sex therapist, speaking on Men and Women: What Makes Them Tick, on Sunday, Jan. 15, at 8 p.m. in the board room of Holy Blossom Temple, 1950 Bathurst St.

Admission is free and everyone is welcome.

THUNDER OVER ISRAEL

Beth David B'nai Israel Beth Am Brotherhood is holding a breakfast meeting on Sunday, Jan. 15, at 9.30 a.m. at the synagogue, 55 Yeomans Rd. The guest speaker, **Col. Jacob Erez** of the Israel Defence Forces, will speak on Thunder Over Israel.

MONEY ISSUES

The Basics Seminar special mini series on Money Issues, sponsored by Aish HaTorah, continues on Sunday, Jan. 15, with Tzedakah: The Philosophy of Philanthropy.

The time is 8 p.m. at Aish HaTorah Centre, 296A Wilson Ave. For information, phone 636-7530.

Monday, Jan. 16

JEWISH LIFE IN TORONTO

Jewish Life in Toronto, Then and Now, an illustrated historical lecture series by **Stephen Speisman**, author of The Jews of Toronto, is being held at Beth Avraham Yoseph of Toronto Congregation, 613 Clark Ave. W., Thornhill.

The second session, taking place Monday, Jan. 16, at 8 p.m., will deal with Tradition and Change 1856-1988.

ORT MEETING

The Business and Professional Women's Chapter of Toronto Women's ORT invites all interested women to a meeting on Monday, Jan. 16, from 6-8 p.m. at the McGill Club, 21 McGill St.

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RABBI NATIV HONORED

Rabbi Yakov Nativ (centre), menahel (Jewish studies principal) of Bnei Akiva Schools, Yeshivat Or Chaim and Ulpanot Orot Girls' School, was honored by the schools at the recent annual dinner. Making the presentation (from left) are: Saul Koschitzky, chairman of Bnai Akiva Schools; Nachman Sokol, president of the schools, and dinner chairman Dr. Yehuda Shields. Looking on is Rabbi Avishai David, rosh yeshiva of the schools.

Susan Gottlieb, account executive with Nesbitt, Tomson, Deacon Inc., will talk on Everything You Need to Know About RRSPs and Minimizing Your Taxes.

For reservations and further information, call **Sonia Shron** at the ORT office at 787-0297.

PEACE NOW FORUM

A Peace Now Forum, taking place Monday, Jan. 16, at 8 p.m. at the Jewish Community Centre Bloor Y, 750 Spadina Ave., will deal with Opposition to Territorial Nationalism: The peace movement in Israel and the aftermath of the war of 1967.

The lecturer will be **Tamar Weinstein** of the University of Toronto and the moderator will be **Orna Branzburg**, Kibbutz Givat Haviva and Histadrut representative.

ALJS DISCUSSION GROUP

The Association for the Living Jewish Spirit will hold a discussion group on Monday, Jan. 16, at 8 p.m. in the auditorium of Bathurst Heights Public Library, 3170 Bathurst St.

The theme will be Moral Implications of Zionism vis a vis the Palestinians. Discussion leader will be **Rabbi Reuben Slonim**. Everyone is welcome.

For information, call 789-0101.

JEWISH SINGLES CONNECTION

Members of Kesher — Jewish Singles Connection for Shabbat and kashruth observant adults enjoyed **Stephen Speisman's** first lecture on Jewish life in Toronto and the post-lecture coffee hour so much that they have decided to meet again for Dr. Speisman's next presentation, Tradition and Change 1856-1988.

The lecture series, sponsored by the adult education committee of Beth Avraham Yoseph of Toronto Congregation, will take place Monday, Jan. 16, at 8 p.m. at the synagogue, 613 Clark Ave. W., Thornhill. For further information, call 764-5833.

Tuesday, Jan. 17

BAGELS AND BOOKS

Beth David B'nai Israel Beth Am Sisterhood invites members and friends to join in breakfast at 9.15 a.m. on Tuesday, Jan. 17, at the synagogue, 55 Yeomans Rd., when **Elaine Kahn**, lecturer and writer, will review Counterlife by **Philip Roth**.

Please make reservations by calling the synagogue office at 633-5500. Babysitting is available on request in advance.

EMUNAH WOMEN SERIES

Emunah Women's 3-lecture series on Jewish Windows on the World: Fundamentals of Jewish Thought with **Rabbi Pinchas Brumer** continues on Tuesday, Jan. 17, at 8 p.m. at Ulpanot Orot School, 45 Canyon Ave.

For further information, call **Ruth** at 635-9847.

T'NACH STUDY GROUP

On Tuesday, Jan. 17, the T'nach Study Group will focus on Book of Judges, Chapter VII, with **Prof. Libby Garshowitz**. The time is 8.15 p.m. at Associated Hebrew Schools, 3630 Bathurst St.

Wednesday, Jan. 18

AISH HATORAH SERIES

Aish HaTorah presents Basics, a series of individual seminars geared to young professionals, 25-45 years of age. On Wednesday, Jan. 18, the topic will be Putting It All Together.

The series takes place at Aish HaTorah, 296 A Wilson Ave. Registration is at 7.30 p.m. and the lecture at 8.

ANOREXIA NERVOSA BULIMIA

Anorexia Nervosa Bulimia Family Support group meets on Wednesday, Jan. 18, at 7.30 p.m. at Toronto City Hall, Committee Room 6.

GREAT PERSONALITIES

On Wednesday, Jan. 18, as part of Beth Emeth Bais Yehuda Synagogue's lecture series, The Influence of Great Personalities on Jewish Life, **Rabbi Irwin Witty**, director of the Jewish Board of Education, will be speaking on Ramban.

The time is 8 p.m. at the synagogue, 100 Elder St. Everyone is welcome. For further information, call 633-3838.

Thursday, Jan. 19

BBW NEW CHAPTER

Are you 20-30 years old, married or single, and wanting to become more involved? B'nai B'rith Women has a new chapter for you.

The next meeting will take place at North York Public Library, 5120 Yonge St., on Thursday, Jan. 19, at 8 p.m. An informative program on financial mangement is planned for the evening.

For information and to RSVP, call **Areta** at the BBW office at 630-9313.

LUPUS ASSOCIATION

The Ontario Lupus Association Coping/Support Group Mississauga area meetings are

[Cont'd. on page 25]

BIRTHDAYS, BIRTHDAYS...

Baycrest Centre celebrated all kinds of birthdays in 1988. The centre has its 70th birthday party on Oct. 16 and three residents, Dora Freedman (right), Nathan Hundert (left) and Sadie Appel (not shown), all turned 100 last fall. They represented a small group of people who have witnesses the changes that propelled the 19th century from an industrial into a technological age.

Organizations and People

What's New

[Cont'd. from page 24]

held on the third Thursday of every month. The meetings start at 7.30 p.m. and take place at Mississauga General Hospital, 100 Queensway W., Conference Room AB, Mississauga. The next meeting is scheduled for Jan. 19.

For further information, call 967-1414.

TAPJCS PROGRAM

The Toronto Association of Professionals in Jewish Communal Service (TAPJCS) is presenting a luncheon address by **Sally Zerker**, professor of Canadian studies at York University, on Thursday, Jan. 19, at noon. Prof. Zerker, an expert on the media treatment of Israel, will speak on Media, Israel and Canadian Jewry.

The program takes place in Room 419 of the Lipa Green Building, 4600 Bathurst St. The cost is $6 members, $10 non-members. Call **Esther** or **Adele** at 789-7071 for information.

HEBREW U PROFESSOR TO SPEAK

The Ralph and Roz Halbert Academic Exchange Program with the Hebrew University, Jerusalem, is presenting a colloquium with **Prof. Samuel Scolnicov**, department of philosophy and school of education, Hebrew University, who will speak on Maimonides and the God of the Philosophers: Reflections on the Aristotelization of Biblical Morality.

The lecture takes place Thursday, Jan. 19, at 4 p.m. in Room 215, Falculty of Library and Information Science (Claude T. Bissel Building), 140 St. George St. (next to Robarts Library).

Members of the staff, students and the public are invited.

REPORT ON WOMEN'S CONFERENCE

New Israel Fund and Congregation Darchei Noam are presenting a first-hand report from the Jerusalem International Conference on the Empowerment of Women.

Three Toronto women will share their personal experiences of the conference — **Michelle Landsberg**, Globe and Mail columnist and author; **Ilana Lewis**, recent history and political science graduate, University of Toronto, and **Deborah Brin**, rabbi of Congregation Darchei Noam.

The date is Thursday, Jan. 19, at the Jewish Community Centre Bloor Y, 750 Spadina Ave. Coffee is at 7.30 p.m. and the program begins at 8. Admission is $5. For information, call 785-1707.

And What Else Is New...

NEW MUSIC FOR THE SYNAGOGUE

Temple Sinai's Shabbat Shirah service on Friday, Jan. 20, will present new Jewish music written for the synagogue during recent years by American and Canadian composers including **Cantor Robert Solomon** of Boston, **Charles Feldman** of Los Angeles, and the temple's musical director **Ben Steinberg**. Many of the selections will be heard in Toronto for the first time.

Soloist **Cantor Severin Weingort** will be joined by the Temple Sinai Congregational and Chamber Choirs and a professional instrumental ensemble under the direction of Ben Steinberg.

Services begin at 8.15 p.m. at the temple, 210 Wilson Ave.

TRIVIA NIGHT

Kehillat Shaarei Torah, 2640 Bayview Ave., will be hosting a trivia night on Saturday, Jan. 21, at 8.30 p.m. at the synagogue. The guest artist will be **Richie Stoll**, a member of the faculty of the Community Hebrew Academy of Toronto, who will bedazzle the audience with little-known bits of questionably useful information.

The public is in d. The cost is $18 per couple.

CHILDREN OF SURVIVORS

A workshop for children of the survivors of the Holocaust will be held Sunday, Jan. 22, from 9.30 a.m. to 4.30 p.m. The purpose is to explore the impact of the Holocaust on the lives of the second generation.

The workshop leaders will be **Dr. Henry Fenigstein** and **Doris Strub Epstein**.

For registration and information, call 787-5331.

LET'S LEARN HEBREW

Planning a trip to Israel and want to improve your Hebrew? Would you like to send your grandchildren a letter in Hebrew? Want to help your children with their Hebrew homework?

The Canadian Zionist Federation, in conjunction with the Israel Aliyah Centre, announces ulpan classes will begin Monday, Jan. 16, at 3910 Bathurst St., Suite 203. Classes for beginners will be at 7 p.m. and classes for intermediates at 8.45.

The registration fee is $95. For further information, call 633-4766 or 633-3988.

HAR TIKVAH OF BRAMPTON

Har Tikvah Congregation of Brampton serves Jewish families and singles in the Region of Peel and the cities of Georgetown and Orangeville. The congregation announces that the lectures and discussions on Judaism for adults will continue and will be held once again in Brampton.

There is no admission charge and everyone is welcome. For topics and dates, contact **Rabbi Larry Lander** or **Stan Corbett** at 792-7589.

PROFESSIONALIZE YOURSELF

The Leah Posluns Theatre School is offering a course called Professionalize Yourself, which has proven to be very successful to people in every area of business and the professions.

The course uses acting techniques to boost self-confidence and project a positive and dynamic image. It includes Presentation Technique, Body Language, Voice, Improvisation and Video Taping.

Here's your chance to gain the competitive edge! For an interview appointment, call **Valerie** at 636-1880, ext. 230 or 271.

REGINA HERITAGE SHOWCASE

Plans for the Regina Jewish community Heritage Showcase Homecoming, May 19-22, are moving at a feverish pace. Registrations are coming in from all over the continent.

The homecoming event will bring together past and present members of the Regina Jewish community for a weekend of celebration and renewing old acquaintances. Special highlights will be the 40th anniversary of the dedication of the cornerstone of Beth Jacob Synagogue, a tribute to all past presidents, a video presentation and historical monograph of the community's roots, and of course, a display of memorabilia and artifacts.

Every attempt is being made to contact past residents. If you are a former member, or know of one, please contact Heritage Showcase 1989, Beth Jacob Community, 1640 Victoria Ave., Regina, Sask., S4P 0P7. The phone number is (306) 757-8643.

KOFFLER SCHOOL OF VISUAL ARTS

The Koffler Gallery School of Visual Arts is now offering a 10-week special Drawing and Painting course for all levels, with individual attention given to each student. Classes are held Mondays, beginning Jan. 23, from 1-4 p.m.

Also new is Glaze Application — Decorative Approaches, running Tuesdays, beginning Jan. 24, from 9 a.m. to noon.

To inquire about the full range of art courses, call **Rose Brinder** at 636-1880, ext. 279.

MEALS ON WHEELS VOLUNTEERS

Volunteers are needed to assist with the preparation of food packages for Meals on Wheels. Volunteers will work out of Baycrest Centre. The times required are Monday to Friday from 6-10 a.m.

If you are interested, call Volunteer Services at 789-2850.

JSU/HILLEL EVENTS

Upcoming events planned by Jewish Students' Federation/Hillel of the University of Toronto include—

Saturday, Jan. 14 — The Saturday the 14th Blast at 8 p.m. at the Silver Dollar, 484 Spadina Ave., with a deejay playing the top 40, door prizes and cash bar. Admission is $6 with JSU card, $7 without. This is co-sponsored by JSU/Hillel and Jewish Student Federation of York University in cooperation with the Jewish Student Council.

Monday, Jan. 16-Friday, Jan. 20 — Visit the Sidney Smith lobby this week from 11 a.m. to 2 p.m. and find out about educational programs in Israel offered by the Hebrew University of Jerusalem, Tel-Aviv, Bar-Ilan, Ben Gurion and Haifa Universities as well as kibbutz-ulpan programs.

Monday, Jan. 16 — Conversational Hebrew at 11 a.m. and intermediate Hebrew at 12.10 p.m. at JSU/Hillel House, 604 Spadina Ave.

Tuesday, Jan. 17 — Talmud class at 3.10 p.m. at JSU/Hillel House...Floor hockey continues at 9 p.m. at the Jewish Community Centre Bloor Y, 750 Spadina Ave. There is no charge and equipment is provided. Tournament will be played against JCC teams. Call 923-9861 to register.

Wednesday, Jan. 18 — Beginner's Hebrew at 12.10 p.m. at JSU/Hillel House...Also, this is the deadline date for reservations for the Shabbat dinner on Friday, Jan. 20.

Thursday, Jan. 19 — Weekly Torah portion class at 3.10 p.m. at JSU/Hillel House...At 4 p.m. in Room 1084 in Sidney Smith lobby, representatives from Israeli universities will give a short video presentation and be available to answer questions...Tehila Choir continues at 8 p.m. at Beth Tikvah Synagogue.

[Cont'd. on page 26]

ICRF MEMBERSHIP MEET

Pictured at a membership meeting of the Young Associates of Israel Cancer Research Fund, held at the home of Betty and Joe Skolnik, are (from left): Betty Skolnik; Susan Skolnik; David Linds and Susan Linds, co-chairmen of the meeting, and Nancy Weiser.

USDS FUND RAISING

Canadian actor-director Al Waxman is shown chatting with (from left) Leslie Jacobs, Abby Brown and Lawrence Mandel, grade 5 students at United Synagogue Day School. The class, consisting of 19 youngsters, has embarked on a year-long project to raise $4,000 for an incubator for the Shaare Zedek Medical Centre in Jerusalem. Waxman, a longtime Shaare Zedek supporter, commended the class and teacher Lola Bar-Levav for their generosity.

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Organizations and People

What's New

[Cont'd. from page 25]

Ski at Mt. St. Anne during reading week, Feb. 12-15, for only $335. The price includes round trip transportation, accommodation, 3-day lift ticket, two meals (kosher) daily and nights out in Quebec City. Cross country skiing is available at a lower cost. For more information, call 923-9861.

SANDFORD FLEMING REUNION

Sir Sandford Fleming Secondary School will be celebrating its 25th reunion on May 6.

Former graduates are requested to send names, addresses and year of graduation to the Reunion Committee, c/o the school, 50 Ameer Ave., North York, M6A 2L3.

Also, if you know of any other graduates, send their names and addresses along too.

USY INTERNATIONAL CONVENTION

Over 1,000 USY members and advisors gathered in Chicago for the 38th annual International Convention of United Synagogue Youth. As the high school-age affiliate of the United Synagogue of America, USY has chapters in most of the 850 Conservative congregations throughout North Amerfica.

This year's theme was The People and Its Land, an exploration of the unique relationship between the Jewish people and the land of Israel. In addition to classes on the convention theme, delegates participated in leadership workshops committee meetings, and social action and community service projects. All delegates brought cans of food, winter coats and other items to Chicago to distribute to the needy.

ADATH SHOLOM SISTERHOOD

Adath Sholom Sisterhood is holding a general meeting on Sunday, Jan. 22, at 9.30 a.m. at the synagogue, 864 Sheppard Ave. W. The guest speaker, **David Korman**, will speak on RRSPs, Term Deposits and Related Topics.

There is a breakfast charge of $2.

THINKING DRIVERS

Think your way to safety when driving Ontario's roads and highways this winter. According to a ministry of transportation spokesman, the safest drivers will be "thinking drivers," the ones with their "minds in gear" for winter highways and road conditions.

The six essentials for safe winter driving are — think safety, anticipate, slow down, keep your distance, use your lights and don't rush!

TU B'SHEVAT SEDER

The Jewish Vegetarian Society of Toronto, in cooperation with the Anshei-Minsk Synagogue-Or Somayach JEP Centre, is holding its second annual Tu B'Shevat seder on Sunday, Jan. 22. The seder begins at 6.15 p.m. at the synagogue, 10 St. Andrews St. (south of College, west off Spadina).

The seder is patterned on the 16th century kabbalistic practice. It celebrates the coming of early spring and the blessings of earth's products.

For reservations, leave message on answering machines by calling 785-0677 or 595-5723.

FIT FOR ORT

Dance your way to a healthy mind and body and leave your worries and stress behind at Toronto Women's ORT's fun-filled event, Fit For ORT, where participants collect pledges from family, friends and colleagues for an evening of exercise geared to all levels of fitness.

Fit For ORT takes place Saturday, Jan. 21, beginning at 7.30 p.m. at Garnet A. Williams Community Centre, 501 Clark Ave., Thornhill. Everyone is welcome to attend and all proceeds will go to support ORT's world-wide network of vocational and technical schools.

To obtain a pledge form, call ORT office at 787-0297. Please note, in case of inclement weather, call the same number for an alternate date.

LEO BAECK PLAYGROUND

The Leo Baeck Day School dedicated its new Adventure Playground recently. The playground was made possible by financial contributions of Holy Blossom Temple Sisterhood, Temple Sinai Brotherhood, Shoppers Drug Mart and the Leo Baeck Parents' Association.

Among those involved in the organization of the playground are **Anita Shedletsky**, president of the Parents' Association; **Stephen Morrison**, president of the board of trustees; **Rabbi Steven Garten**, director of the school and **Karen Friedman**, assistant director.

JSF HAPPENINGS

Jewish Student Federation at York University has several interesting and entertaining programs running each week, such as — Bagel brunch every Monday at 10 a.m.; movie time on Tuesdays from 11 a.m. to 1 p.m.; an informal discussion of current events affecting Israel every Wednesday.

And there's Saturday the 14th Blast on Saturday, Jan. 14, at 8 p.m. at Silver Dollar, 484 Spadina Ave. This is sponsored by JSF and Jewish Students' Union/Hillel in conjunction with Jewish students of Ryerson, Glendon, Seneca and Scarborough campuses.

For information, call **Alan** or **Claire** at 736-5179.

OPPORTUNITY FOR ADVANCEMENT

Opportunity for Advancement is a community-based non-profit organization which offers a free program for women on government assistance geared to helping them build self-esteem and gain independence.

The next program begins Jan. 24. To register, call 787-1481. TTC tickets and day care are provided.

at the jcc

The North/East Valley branch of the Jewish Community Centre, located at 7015 Leslie St., offers the community a fine banquet facility in a unique country club setting. The party room offers a bar, dance floor, seating for up to 125 people. Linen and dish rentals are available and the use of the kitchen facilities is also made available to you. The room is available from Oct. 1-April 30.

The JCC N/E Valley is continuing duplicate bridge on Mondays from 7.30-10.30 p.m. The charge is $2.50 per evening. For information, call 889-0813.

Bridge lessons for beginners and intermediates are offered at the JCC Valley, 7015 Leslie St. call 889-0813 details.

for seniors

The **Learning Experiences Program** sponsored by senior adult services at the Jewish Community Centre north branch, 4588 Bathurst St., will feature **Rabbi Mitch Mandel** at its Tuesday, Jan. 17, meeting. His topic will be Personal Happiness — Make It Happen! The time is 1 p.m. in Room 203-204. For information, contact **Teme Kernerman** at 636-1880.

At the **Beth Tzedec Friendship Club Plus 50** meeting on Tuesday, Jan. 17, **Joseph Roth** and Company will entertain with music and singing popular and Jewish melodies. The meeting takes place at 1.30 p.m. at the synagogue, 1700 Bathurst St. Coffee and cake will be served. There is a charge of $1.50 for non-members.

LZA Seniors Club announces a special 2-week Yom Ha'atzmaut tour to Israel, jointly sponsored by the Labor Zionist Alliance and the Canadian Association for Labor Israel. For details, call the Borochov Centre at 630-9444...Although many members have already left for winter vacations, daily activities will continue from noon to 4 p.m. at the Borochov Centre, 272 Codsell Ave., for members staying in Toronto.

Earl Bales Seniors Club's movie on Wednesday, Jan. 18, will be the original Jazz Singer with **Al Jolson**. The time is 2 p.m. There is no charge for members. Non-members are charged $1...Partial activities during January and February and through to mid-March will include barber service on Mondays from 9 a.m. to noon, and ballroom and line dancing on Tuesdays from 10 a.m. to noon. Full activities will commence March 20...The Saturday night dances at the club house will continue as scheduled as will the dances with a live band at the community centre, weather permitting. If weather is bad, phone **Charles Cohen** at 741-4462 or **Mary Gregg** at 633-6184 to find out if dance is still being held. Also, call them for information about all activities.

Shaarei Shomayim Friendship Club is taking reservations for the Miami trip for various kosher hotels. You can reserve your dates up to the end of January...A musical outing to see The Three Penny Opera at the Bluma Appel Theatre is planned for Wednesday, March 15. Tickets are $11 and $12...For information about activities, contact **Lena** at 785-5773 or **Ruth** at 224-5923.

Senior Sinai's Golden Book is still ongoing. Place your donation with **Frances Malkin** at 226-3252 or **Ida Himmelstein** at 630-3862 between 7-9 p.m.

At the **Wagman Centre**, 55 Ameer Ave. — A reminder that the public forum on The Housing Crisis — What Are Our Hopes For the Future? takes place Wednesday, Jan. 18, from 1.30-3 p.m. in the Assembly Room. Panelists are lawyer **Michael Miller** (Where Will Your Children Live? The Effect of Speculators on the Open Market); **David Spence**, Ontario ministry of housing, (Housing Alternatives for Senior Citizens), and **Bill Beatty**, Canada Mortgage and Housing Corp., (Government Programs Available to Assist Seniors Who Cannot Compete on the Open Market). There is no charge but reserved seating is a must. Register at the centre office or call 789-5131, ext. 2267 no later than Jan. 16...Aluma Canadian Israeli Club for Israelis and Hebrew speaking persons 55 and over meets every Wednesday evening from 7.30-9.30 at the Wagman Centre. For information, contact **Shelley Dunkelman** at 789-5131, ext. 2273 or **Abraham Leibovich** at 633-2630...The Joy of Theatre group will be seeing The Golden Boy at the Studio Theatre, York Quay Centre, first floor, Harbourfront (Spadina bus) on Tuesday, Jan. 24, at 7.30 p.m. This is free of charge. Supper at Harbour Diner at 5.30 p.m. is optional. The price is approximately $10 for a full course dinner. Indicate reservations for supper separately when registering for the show.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The Lifelong Learning Institute (LLI) is offering several courses in cooperation with the North York Board of Continuing Education. These courses are free for members and everyone 65 and over. Non-members under 65 are charged $2 per session. For information, contact **Bookie Kwart** at 225-2112—

In Search of Meaning, an exploration of great thinkers such as Moses, Buddha, Tolstoy, Jung, Plato, Darwin and others, with **Hugh Innis** on Tuesdays from 10 a.m. to noon.

Effective Speaking Workshops with **Harold Friendly** on Mondays at 1.30 p.m., Jan. 16 and 30 and Feb. 13 and 27.

Creative Writing with **Jane Brinklow** on Fridays from 9.30 a.m. to noon.

Book Club with **Rosalind Kates** on Thursdays from 3-5 p.m.

The following courses are also co-sponsored by the centre and the North York Board of Continuing Education—

Current Events with **Harold Sharkey** on Mondays from 10 a.m. to noon.

Calligraphy with **Margaret McCarney** on Fridays from 1-3 p.m. starting Feb. 3 to April 7.

Lifeskill course with **Harriet Sharkey**, family life educator, on Tuesdays from 1-3 p.m. To pre-register and for information and starting date, contact **Suzanne** at 225-2112.

Basic bridge and supervised play with **Lionel Browse** runs Fridays from 10 a.m. to noon, Jan. 13 to March 17.

La'Briyut Wellness Centre is presenting a short film by the Canadian Heart and Stroke Foundation entitled Live a Fuller Life on Thursday, Jan. 12, at 1.30 p.m.

The Wellness Centre is also offering a 4-lecture series, Heart Healthy Cooking, with dietician/nutritionist **Paula Ruch** on Mondays from 2-4 p.m. on Jan. 30, Feb. 6, 13 and 20, at 6250 Bathurst St., apartment building lounge.

At the Wednesday afternoon social on Jan. 18, concert pianist **Lola Julitta Burns** and soprano **Rose Lovas** will delight you with a program of popular music. The time is 1.30 p.m.

USDS REMEMBERS KIRSCHNER

United Synagogue Day School held a Professional Development Day ceremony honoring the memory of Julius Kirschner, who was the controller of the USDS for 17 years and who died recently. The school is presenting a plaque to his family and also a plaque to be hung in the school offices. From left are: Shari Friedman, a granddaughter of Kirschner; Ruth Friedman, his daughter; Harvey Joseph, a past president of USDS, and Aaron Nussbaum, director of education.

NEW OFFICES

The national and Toronto offices of Canadian Friends of Tel Aviv University and the office of academic affairs (Overseas Students Program) moved to new offices at 3910 Bathurst St. (at Palm Dr.) after 10 years on Davisville Ave. Rabbi David Monson (left) officiated at the mezzuzah installation together with (from left) Toronto chairman Stanley Witkin; Helen Zukerman, member of the national board, and Seymour Aron, national executive director. Sixty guests participated in the Chanukah lamp lighting ceremony, latkes and l'chayim.

About People

HOLY BLOSSOM EXECUTIVE

Holy Blossom Temple's 1988-89 executive is headed by president **Richard Krelstein** with vice-presidents **Nancy Ruth** and **Diana Goodman**, financial secretary **William Draimin**, treasurer **Fredrick Metter** and secretary **Dr. Saul Sidlofsky**. Immediate past president is **Frederick Zemans** and honorary life president is **Max Enkin**.

singles events

Singles Events is an advertising feature of the Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Shayla at 422-2528.*

Oneg Shabbat — Adath Israel Congregation — All Singles are invited to attend on Friday, January 27, 8:00 p.m. Featuring the well known family lawyer and writer Linda Silver Dranoff. 37 Southbourne Ave., Bathurst/Wilson.

Singles Success Seminars. Relationships: How To Get What You Want — Sunday, January 22, 1989. Self-Concept: Learning To Love, Sunday, February 5. Meet, mingle, learn in a relaxed, fun environment. 7:30 - 10:30 p.m. Refreshments. $20.00. For info. and reservations 638-9007.

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Organizations and People

Pre-war symbiosis based on "illusion"

Prof. examines German-Jewish "love affair"

By
ANDRE SELEANU

MONTREAL —

In the decades preceding the rise of Hitler, the Jews of Germany were unsure of their place in German society, despite achievements in the artistic, scientific and economic fields, Brandeis University history professor Jehuda Reinharz said in a lecture held at the Saidye Bronfman Centre.

The lecture entitled The Jews in Germany: Patriots and Aliens, was scheduled to commemorate the 50th anniversary of Kristallnacht.

Quoting the late German-born Israeli scholar Gershon Scholem, Reinharz said that the touted German-Jewish symbiosis was more of the nature of a "one-sided love affair" in which the Jews had fallen in love with German kultur and sittlichkeit (morality and respectability).

If, however, the German-Jewish relationship was more of a Jewish "illusion" than a bilateral affair, it also produced greatness, Reinharz claimed.

The lecture was sponsored by the SBC Moe and Freda Levine Institute of Public Affairs, in collaboration with the Montreal Goethe Institute, the Jewish Public Library and the Montreal Holocaust Memorial Centre.

Even a famous literary luminary, such as the satirist Kurt Tucholski, felt alien and displaced in German society, Reinharz said. The very ambiguity of the position of German Jews constituted for them a motivation to set "one of the most dramatic examples in Europe's encounter with modernity," according to Reinharz. He assessed the 1880-1930 period, not only as "the most vibrant chapter in German history," but also as "a momentous time in Jewish history."

During that period Albert Einstein worked out the theories of relativity, which replaced the Newtonian laws of gravity, Sigmund Freud began charting the continent of the subconscious; and Franz Kafka brought new depth and a peculiar form of anxiety to bear on the European novelistic form.

Reinharz included in the ranks of German-Jewish creators those who labored outside the borders of Germany proper, such as Freud in Vienna and Prague-born Kafka, as well as the Hungarian-born founder of political Zionism, Theodor Herzl.

Reinharz also mentioned the achievements of Arnold Schonberg, the inventor of the dissonant, dodescaphonic scale in music; the poet Heinrich Heine; the philosopher Martin Buber and, of course, Karl Marx, the one political thinker whose theories radically altered world history.

Between 1900 and 1933, 13 out of 33 German Nobel laureates were of Jewish origin, the German publishing industry was largely owned and managed by Jews, and they were also extremely influential in the press and in the theatre.

Political radicalism was greatly influenced by Communist activists such as Rosa Luxemburg, Karl Radek and Kurt Eisner, the president of the short-lived 1919 Bavarian communist republic, said Reinharz, winner of the 1988 Shazar Prize in History.

Anti-semitism, particularly in recurrent times of economic crisis, fed on the perception of Jewish achievement being out of proportion with Jewish numbers, he noted.

During the Weimar republic, dubbed by right-wing circles as a "Jewish republic," Jews were routinely accused of having caused the German defeat in 1918.

With the rise of Hitlerism, such nonsense became the cornerstone of state policy and soon the fate of German Jewry was sealed.

Why did it happen? Rienharz said that, unlike France, German Jews never became full citizens of their country. Emancipation in Germany occurred over a century, between 1780 and 1870, and was never complete.

German nationalism, with roots in the Romantic period and in the struggle against Napoleon, was severely exclusivist, based on a quasi-mystical concept of "volk" with profound racial associations.

Hence, it was not an egalitarian ideology in the cast of the French revolutionary legacy, but an almost tribal creed. This automatically precluded full integration of the Jews.

Jews were not only accused of being racially different, but also of lacking rootedness in the land. And it did not help them to bring up their children in the countryside or to give them Wagnerian names such as Sigfried or Kriemhilde.

In race-crazed pre-Hitler Germany, they were widely seen as unassimilable, even outcasts.

Mount Royal Jews aid in Armenia relief

By
JANICE ARNOLD

MONTREAL —

In the spirit of the season, the Jewish community of the Town of Mount Royal has handed over an envelope of checks totalling about $4,000 to the primate of the Armenian Diocese of Canada for earthquake relief.

The funds were presented to Archbishop Vazken Keshishian by Rabbi Allan Langner, spiritual leader of Congregation Beth-El, in a ceremony held at the TMR town hall.

Keshishian said the money will be used to build an orphanage in Soviet Armenia for the 25,000 children who lost their parents in the disaster. He called the donation a "touching gesture...Every cent is given in brotherly love to the Armenian victims, and it will go to Armenia to serve its purpose."

The collection of the funds was spearheaded by Beth-El member Phil Himes, with the blessings of Langner who made two appeals from the pulpit for donations. Donations also came from Jewish residents of TMR not affiliated with Beth-El.

Eight years ago, Beth-El rallied to assist the victims of a devastating earthquake in Italy.

Himes and Langner are neighbors in TMR of Dr. Arto Demirjian, a past president of the Armenian Medical Association, who was present for the ceremony.

Langner said Beth-El has received another $1,000 in pledges and he hopes this is just the beginning of the fund raising within the Jewish community. Beth-El has agreed to act as the intermediary for monies collected.

Keshishian said his diocese heads the Armenian Apostolic churches in Canada. The Armenian community in Montreal numbers about 30,000, he said.

The occasion also served as a chance for a rare dialogue between a rabbi and Armenian church prelate. Langner and Keshishian had lunch together before the ceremony.

"We discovered that Jews and Armenians have much in common...they have had their share of catastrophes over history," said Langner, citing religious persecution, including the 1915 genocide of Armenians, and the scattering of their peoples over the world. Armenians are one of the earliest Christian communities.

Others present for the ceremony were Catholic auxiliary Bishop of Montreal Andre-Marie Cimichella, who visited Beth-El following the congregation's gift to Italy; Father Barry Jones of Annunciation of Our Lady Church in TMR; and TMR councillors Sidney Margles and Harry Schwartz.

Keshishian said the death toll as a result of the earthquake is much higher than the figure the Soviets have release and the destruction of Armenia more widespread than television can convey.

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Organizations and People

Work at Montreal's Jewish Public Library showed need

System would make multilingual typing easier

By
JANICE ARNOLD

MONTREAL —
Working at the Jewish Public Library, which functions in at least four languages, Susan Vadnay became aware of the need for a typing system that would make it simpler to catalogue and index multilingual material.

In the old days, this meant switching to the Yiddish or Hebrew typewriter or pencilling in the French accents because they were missing on the standard keyboard, just to make a simple book index card.

With the dawning of the computer age, Vadnay felt technology must be able to offer a simpler way. After some research, she and her friend Victor Priel were surprised to find that the major computer companies had not yet been able to devise the means to conveniently use a standard computer with a Roman alphabet keyboard (in which English is written) to type in other alphabets. Existing methods are limited in their scope, cumbersome and costly, they discovered.

So, with the help of a federal multiculturalism grant, Vadnay and Priel, both retirees, have invented their own system they called Typescript. It has been copyrighted and registered with Inventions Quebec, and now awaits a corporate sponsor to create a prototype.

They have shown that it is possible with some alterations to preset technology to develop data bases that store a menu with a great variety of interchangeable character sets.

Priel, who was a systems consultant with Steinberg's head office for 12 years, claims with their idea software can be developed for any personal computer that will allow it to produce on the screen and on the printout the characters of any alphabet written horizontally, either to the right or to the left, as with Hebrew. Externally, all that is required to adapt the hardware are plastic masks printed with the desired alphabet that fit over the keyboard.

Priel notes that one need not know the language to use such a system, just be able to recognize the letters of the alphabet and copy them onto the screen.

"We found that a large number of Canadian libraries possess holdings in a variety of languages, which cannot be indexed in a satisfactory way," said Vadnay. "Namely, they require transliteration into the Roman alphabet and therefore retrieval in a given language is difficult."

Priel adds: "There are computer systems working in practically every language of the business world, but switching from one language to another is limited to a specific set of special characters. No computer to date can switch from Russian to Arabic to Dutch to Danish, etc., on command. Users who need multilingual services are still unable to invoke sets of characters upon demand."

The pair's solution is essentially multilingual typing, not word processing which enables text to be treated in a great variety of ways. It would allow libraries to keep track of foreign language entries and the equivalent in English or French.

Complete sets of characters are encoded on the software, which would control the keyboard, screen and printer. The characters are visible to the operator either through the overlaying masks or by inscription on the sides of the keys.

The sets of characters are accessible through the lower or upper keyboards or subject to a control key. The operator can conveniently switch back to English on command.

Certain mechanical alterations to the printer head may be necessary for certain alphabets which require more than the standard space per character, formed with a matrix of points.

The spacing of non-Roman letters is also a problem at the display stage, especially when using languages with accents. Hebrew presents its own particular difficulties because vowels are positioned under or above each letter. Priel has developed a schematic plan to show that the size and shape of the dot matrix can be adapted accordingly on the software.

"The beauty of this multilingual computer program is its simplicity — it's user friendly and can be made cheaply."

Vadnay and Priel point out that the potential application for such a computer system in a multicultural country like Canada is much wider than in libraries alone.

Priel, 62, and Vadnay, 59, are both natives of Hungary, who speak a variety of languages. In addition to several European languages, Priel is also conversant in Korean, Arabic and Hebrew (he studied at the Technion), and is thus familiar with the widely differing written forms of languages.

Both also believe their project proves that older people are capable of creative thought. Vadnay left the JPL eight years ago, and Priel retired from Steinberg's last July.

As far as they're concerned, this is just the beginning.

Tourism commissioner to stress Israeli options

NEW YORK —
Raphael Farber has been appointed to the post of consul and tourism commissioner for Israel with responsibilities for the United States and Canada.

Farber brings many years of experience to Israel's tourism industry, and most recently was director-general (under secretary) of Israel's ministry of tourism in Jerusalem.

He assumed that position in 1981 at the age of 32, making him Israel's youngest director-general. He held this position for seven years — longer than any of his predecessors in this post.

While serving as under secretary, Farber held the posts of chairman of the development of Tourism Infrastructure Co. and director of the Tourism Industry Development Corp. His other tourism positions have included that of chairman of the Dead Sea Shore Development Co. and director of the Airport and Health Resorts Authorities.

In building Israel's tourism from North America, Farber plans to underscore the many vacation options that Israel has to offer.

"While most North Americans are aware of the historical and religious significance of Israel, many are not aware of the modern facilities that await them — the 9-hole golf course within sight of Roman ruins, and the luxurious hotel accommodations a short walk from the Tower of David and the Western Wall," he said.

The Likud wanted him to stand for election to the Knesset, however, Farber felt the position of consul and tourism commissioner offered him a greater challenge — to bring record numbers of tourists to Israel and to increase foreign investment in Israel.

"Israel's tourism industry is the key to economic independence and my mandate is to bring current tourist arrival figures of roughly 500,000 per year, up to Israel's potential capacity of more than 2 million visitors per year," said Farber.

"My priorities for investment include management and infrastructure — food chains, hotels, car rental companies, hotel management firms, senior citizens facilities," he added.

From left are Myer, Ike and Larry Wenger who established the Canada-Technion Academic Exchange Program.

Canadian academics in Technion exchange

TORONTO —
Prof. Rod Tennyson, director of the University of Toronto's Institute for Aerospace Studies, is one of two distinguished Canadian academics to visit the Technion in Haifa, Israel, early in 1989 under an exchange program established by Ike, Larry and Myer Wenger.

The second is Prof. Alain Jean Houdayer, a researcher at the Nuclear Physics Laboratory of the University of Montreal.

It is expected that from 1990 onwards four or five outstanding scientists from Canadian universities will be visiting the Technion each year, under this program.

Alzheimer research specialist's topic

TORONTO —
Current Alzheimer Genetic Research: Future Directions and Implications for Families will be the topic of Dr. Peter St. George-Hyslop 7.30 p.m., Thursday, Jan. 19 at the Queen Elizabeth Hospital Auditorium, 550 University Ave.

The talk by Hyslop, a research fellow in neurogenetics at Harvard medical school, is sponsored by the Alzheimer Society for Metropolitan Toronto.

For further information, call the Alzheimer Society at 391-5300.

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Cantors find Soviet Jews love liturgy

By
JANICE ARNOLD

MONTREAL — Cantor Yaacov Motzen finds it difficult to adequately convey the emotional outpouring he and three other chazzanim from North America received during a recent series of concerts in the Soviet Union. More than 70 years after the Revolution, Motzen discovered that Jews have not lost their love of sacred Jewish music.

"No picture, no tape, no video can express the feeling that came from the crowds. I have never had such receptive audiences," Motzen said upon his return. He said the people in the Moscow synagogue wept openly and threw their arms around the cantors and kissed them to show their appreciation.

Motzen of the Adath Israel Congregation in Hampstead, along with Cantors David Bagley of Toronto's Beth Shalom Synagogue, Ben Zion Miller of Congregation Beth-El in Brooklyn, and Moshe Schulhof of Etz Jacob Congregation in Los Angeles gave concerts in Moscow during Chanukah. They were accompanied by Cantor Daniel Gildar of Congregation Shaarey Shamayim in Philadelphia.

The tour, the first of its kind since 1917, was sponsored by a Miami philanthropist and patron of Jewish liturgical music, Haim Wiener, and had the blessings of the Soviet government.

The tour was part of an effort by Wiener and his wife Gila, a Holocaust survivor, to restore cantorial music in Eastern Europe to its pre-war glory, through an organization they founded and support called The American Society for the Advancement of Cantorial Arts.

Wiener believes sending cantors behind the Iron Curtain is a good way to rekindle the lingering Jewish spark. "Of all the Jewish arts, cantorial music is closest to the nature of the Jewish soul. It warms the old and tired and inspires young people to keep and transmit the tradition of our Jewish heritage."

Wiener also financed the tour by Motzen and Bagley of Romania and Hungary last year. The 2-month tour began again in Romania, went on to Israel and then to the Soviet Union.

They gave three major concerts in Moscow at the city's largest synagogue and at a concert hall. All were sold out.

Approximately 2,000 people jammed the Choral Synagogue for a Sabbath service at which the cantors sang the liturgy and, again a few days later, for a concert of cantorial music which lasted 3½ hours. Speakers blared the music onto the streets.

A concert was also given in the Gnesin Hall of the Moscow Conservatory. Many were young people, who were apparently hearing for the first time the liturgy rendered by master cantors. Many broke into spontaneous applause and danced in the aisles. "They may not have understood the words, but the music spoke to everyone," Motzen said.

The synagogue does have a choir and a few elderly chazzanim, who take turns leading services.

Each performance ended with the singing of Am Yisrael Chai (The People of Israel Live), with the audiences encouraged to join in. Afterward, long lines of people formed to shake the cantors' hands and get their autographs.

Konstantin Kharchev, chairman of the Council of Religious Affairs of the Soviet Council of Minister — a post equivalent to that of minister of religion — attended the synagogue concert sitting beside Wiener throughout the program. Both men wore blue yarmulkas brought to the Soviet Union by Wiener and distributed to more than 2,000 people. Each was stamped "First Cantorial Concert, Moscow, Chanukah 1988" in Hebrew and English.

Proceeds from the concerts went to the Soviet Children's Fund, benefitting Soviet children of all backgrounds.

Kharchev invited the cantors and Wiener to a private meeting in his office the next day, where he formally thanked them. "Your visit has strengthened the status of the Jewish community in Moscow and has brought believers and non-believers closer together...Your visit has also promoted better understanding between our two countries," Wiener recalls Kharchev as saying.

He plans to repeat such concerts in the future, possibly as early as next year.

"For more than a century, the Jewish communities of Eastern Europe provided cantors for the United States and Canada. But then the Nazis came and killed six million Jews, among them rabbis and cantors...When the survivors returned, the centres of Jewish learning lay in ruins.

"By dint of great moral courage and devotion, which we in the U.S. have sought to support and sustain, new cantors are being trained, new appreciation of cantorial arts has been developed and, most important, young people are listening and learning."

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Organizations and People

Massage therapist available to Orthodox

By
PAUL LUNGEN

TORONTO —

You might call Jerry Brodie the unorthodox massage therapist to the Orthodox.

In case you thought there is one "Orthodox" too many in that sentence, think again.

Brodie, 58, the kipa-clad native of Western Canada, took up a new career as a massage therapist eight years ago after spending most of his life in the business world. He and his wife moved to Toronto in 1985 to more easily live the lives of Orthodox Jews.

Many of those who come to him for relief from back and leg pain and a variety of other ailments — 70%, he estimates — are Jewish, and about 80% of them are of the Orthodox and ultra-Orthodox persuasions.

A confirmed workaholic, Brodie has in the 3½ short years since he set up shop in his Bathurst St. apartment, managed to attract a clientele that keeps him hopping, 14 hours a day, six days a week, sometimes more.

Brodie thrives on the busy-ness of his business — he loves the constant activity and he gets tremendous satisfaction helping people find relief from what ails them.

He counts among his patients many Orthodox men and women, including some females who would otherwise feel embarassed and stressed by the touch of a man not their husband.

But, says Brodie, there is no reason halachically that Orthodox women cannot undergo the therapeutic manipulations and healing touch of a male massage therapist.

Orthodox women who come to his penthouse apartment-cum-clinic can bring along a companion. Brodie's wife is present in the apartment during the therapy session and the door to the massage room has no lock and is left open.

"The laws of tsniess (modesty) are fully observed and n'giyah (touch) is limited to the parts (of the body) that need treatment," Brodie says.

In Judaism, says Brodie, you are obliged to make yourself well to be better able to perform mitzvahs properly — giving further import to the therapeutic benefits of a good massage.

Most people who come to him suffer with headaches, whiplash and arthritis, though Brodie will treat anything from strains and sprains to neuritis and neuralgia.

Headaches are often caused by "stress in the coathanger area" — the back of the head, neck and shoulders in which tension and spasms are common, he notes.

Brodie's trained hands relax those muscles and help improve the lymphatic system, which parallels the circulatory system and removes toxins from the body.

In addition to the Swedish style massage most people are familiar with — the gentle and sometimes deeper muscle rub — Brodie also works on "trigger point" nerve connections and is familiar with acupressure, myotherapy (use of pressure points) and reflexology.

Brodie stresses he is not merely a masseur with a fancier title.

As a massage therapist, he has been trained in an alternative medical therapy that is becoming more and more popular as people shun chemical medication as a form of dealing with pain and discomfort, he says.

For Brodie, massage therapy is a career that came to him relatively late in life. A native of Regina who lived much of his life in Winnipeg, Brodie for many years operated a fabric store and later a fast food business in the Saskatchewan capital.

He first became interested in massage as a teenager, when it provided relief after a fall from a horse. For 30 years until 1978, massage remained a casual hobby to be tried out on friends and family.

It became a more serious vocation when he sold his business and took a correspondence course from the Nothern Institute of Massage in Blackpool, England.

After passing written and practical exams, he practiced in Regina from 1980-85.

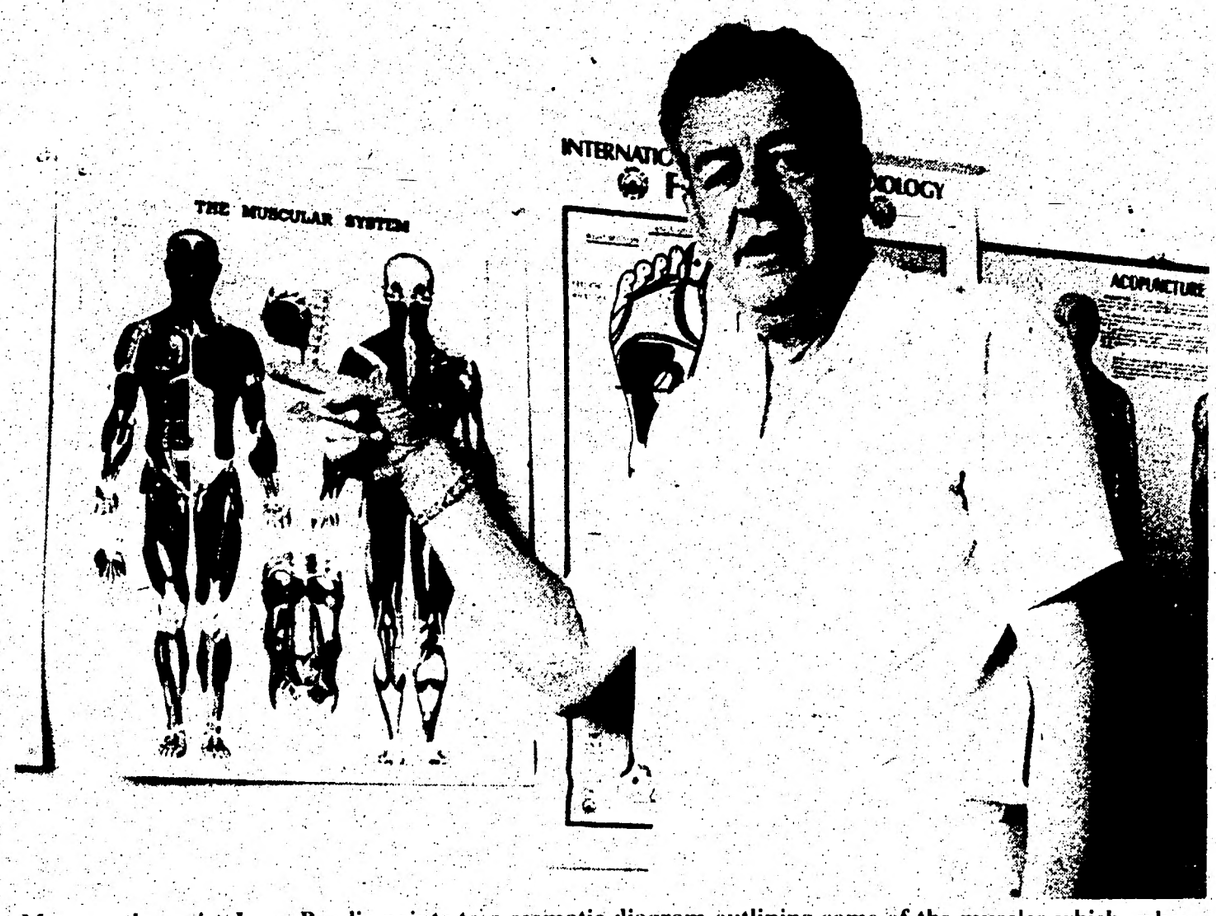
Then, on a visit to his daughter in Toronto, he wrote the provincial licensing exams and was awarded a diploma a few days later.

The move to Toronto followed and, after a slow start, business picked up. Now, "I don't have time to scratch my head," he says.

That despite the fact that OHIP does not subsidize the sessions, which currently run at $30 for a half-hour (to rise to $35 in March).

Brodie feels he can charge that rate because "I'm tops in my field.

"I love my work," he adds. "I can't get enough to do. I'm like a race horse waiting for the bell to go."



Massage therapist Jerry Brodie points to a scematic diagram outlining some of the muscles which, when massaged, provides relief from what ails you. [Paul Lungen photo]

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Organizations and People

Encourages "honest, open-minded dialogue"

Organization seeks to improve Polish-Jewish ties

By
JANICE ARNOLD

MONTREAL —
A frank and often emotional dialogue on Polish-Jewish relations is being carried on between a group of Jews and non-Jews of Polish descent in Montreal, who feel more unites them than divides them.

Members of the new Polish-Jewish Heritage Foundation of Canada, as the name implies, recognize that, though history is filled with evidence of animosity, Polish Gentiles and Jews are bound together by virtue of the centuries they lived on the same soil.

The foundation, which is now being incorporated, has two autonomous chapters in Montreal and Toronto. It is entirely volunteer and any expenses are covered by the members' contributions.

The stated objectives of the foundation are to "study, preserve and promote the unique values" of Polish Jewry and to "encourage an honest, open-minded dialogue which will enrich us all and help us shed old stereotypes and prejudices."

The Canadian organization is the outgrowth of international efforts to explore Polish-Jewish relations, and is informally affiliated with the Institute for Polish-Jewish Studies in Oxford, England and the American Foundation for Polish-Jewish Studies.

The Montreal Chapter's president is McGill University Jewish studies professor Gershon Hundert, but its focus is not on academic research. "We have found that people mostly want to talk. A clear need exists, among Poles and Jews, for dialogue," said Barbara Berger, the acting president while Hundert is on sabbatical in Israel.

The chapter has been meeting periodically since May in private homes. An average of 60-70 persons attend, evenly divided between Poles and Jews. Their ages span four generations, says Berger from the 20s to 80s. Most were born in Poland.

The atmosphere is informal. There is usually a guest speaker and discussion, then coffee and cake. Polish is the main language used. The most recent speaker was University of Warsaw sociologist Pawel Spiewak, 36, who since the early 70s has been involved in an effort by a small group of Poles to express their remorse to the small remaining Jewish community for anti-semitism in Poland.

He spoke on the 1968 anti-semitic campaign in Poland that accused all the Jews of being fifth columnists and Zionists.

Berger, who was born in Poland during World War II and left in 1980, said she is aware some Jews would never enter such a dialogue and have accused the group of trying to "whitewash" the Holocaust and traditional Polish anti-semitism.

Nothing could be further from the truth, according to Berger, a journalist by profession who is now in public relations in the Jewish community.

While the Jews span a wider age range, the Poles tend to be younger, born after the war like Barbara Horny, 40, the chapter's unpaid director who was instrumental in setting up the foundation after becoming involved with its counterpart in New York.

"Many of these younger Poles know nothing about Jewish history in Poland. It is difficult for them to accept that anti-semitism existed in Poland. They feel Poles have been stereotyped in North America as being all anti-semites. But they want to learn," Berger said.

Horny, who left Poland in 1966, said she grew up with no awareness of Jews. She was taught Jews and Poles suffered equally at the hands of the Nazis, and that many Poles saved Jewish lives.

What she knows she has learned here where she is an active volunter in the Polish cultural affairs. "It is shocking for us, but we want to know the truth," she said.

She has discovered to her dismay a certain prejudice against Jews among her Polish friends, but they continue to attend the foundation's meetings. "They are sympathetic to the idea of dialogue. This foundation is important not only for us but the next generation," said Horny, the mother of four.

Its activities to date have included an evening with McGill Jewish studies professor Ruth Wisse, upon return from a trip to Poland (Wisse is now on the executive); a meeting with Bishop Henryk Muszynski, chairman of the Polish Episcopate's Commission for Dialogue with Judaism, who was in Montreal this summer for the International Council of Christians and Jews colloquium; and the co-sponsorship, with Carleton University, of a seminar on Polish-Jewish relations.

The foundation hopes to present public events soon, such as lectures and cultural events, exhibitions of Polish Judaica, and the screening of the documentary Witnesses which is about the 1946 Kielce pogrom.

Over the longer term, there are plans for an oral history project on Polish-Jewish relations in Canada, assisting in the maintenance of monuments of Jewish life in Poland, and the establishment of a scholarship to allow a Polish student to further his studies of the Polish-Jewish heritage.

For further information call Barbara Horny in Montreal at (514) 766-1362 or Katarzyha Jaskiewicz in Toronto at (416) 922-9973.

Soviet Yiddish textbook

MOSCOW (Novosti) —
Moscow's Russki Yazyk (Russian language) Publishers have prepared for publication a textbook of the Yiddish language.

"It is intended for advanced students," says its editor, Ida Prigoniker. "There are more than 20 lessons introducing rules of reading, grammar, spelling and word formation, as well as drill exercises."

The textbook's reading material has excerpts from works by Sholem Aleichem, other classics of Jewish literature, and modern authors. There is also colloquial vocabulary, and materials dealing with various aspects of Soviet life and history.

The book was written by philologist Schimen Sandler.

Four years ago, the world's fullest Russian-Yiddish dictionary, containing 40,000 words, was published in the USSR. It will be reprinted in 1989. A Yiddish-Russian dictionary will be published, too.

Meanwhile, a Jewish cultural society has been set up in Moscow. The constituent assembly was held in the Moscow Sholom Theatre.

"The idea belonged to prominent cultural workers, scientists, employees and students," said Alexander Levenbuk, artistic director of the theatre. "The society will be open to all, irrespective of nationality. There are Russians and Ukrainians among the society's activists.

"Back in the 30s there were cultural centres at many Jewish theatres," Levenbuk continued. "Now that the process of renovation is under way in this country, there appeared opportunities for setting up a new society. Similar centres are already functioning in Vilnius, Kishinev and other Soviet cities. Our society wants to promote Jewish culture and internationalism on the basis of mutual exchanges in spiritual values with other ethnic groups."

Another Jewish centre, to be set up at the Moscow Chamber Musical Theatre, will bear the name of Solomon Mikhoels, a prominent Soviet actor. The centre will contain materials about his life and creative work as well as books, films and photos about the history, culture and art of the Jewish people.

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Organizations and People

Swimmer master of synchronization

By
PAUL LUNGEN

TORONTO —

Looking at the world from upside down in eight feet of water might not be the average person's idea of relaxation, but for Rochelle Thompson it's a great way to get away from it all, temporarily at least.

Thompson, you see, is one of Canada's top synchronized swimmers in the masters age group — those still athletic sportsmen and women who also find time to hold down a regular day job.

An avid swimmer since she was a little girl, the 41-year-old Thompson has represented her country and her club in a number of top level international synchro-swim competitions.

In her most recent venture late last year, Thompson teamed up with Pat Harvie to capture second place in the duet event at the U.S. National Masters Synchronized Swimming Championship, 40s age group.

Their performances at that top level open championship, held at Winter Haven, Fla., marked a big step on the route to Thompson's next swimming goal, participation at next year's World Masters Games in Denmark.

A veteran of the 1985 World games in Toronto, Thompson was part of the 6-swimmer group that finished 4th in the team event.

At last spring's Ontario Regional championships, swimming in a duet, she placed in the top three.

Followed by the U.S. competition, which attracted 300 athletes, it was quite a year for Thompson. A far cry from the time just six years ago when she signed up for a synchro-swim course at Toronto's Bloor St. Y under the supervision of Cathy Beaumont.

"I love to swim," says Thompson. "(Synchronized swimming) is very creative and it's good for stress management because you have to concentrate. You leave your problems at the bottom of the pool."

But beyond the therapeutic values following a rough day as a social worker, the sport's obvious grace coupled with the needed strength, skill and stamina make it a terrific challenge for her.

Clearly, there's more effort to those graceful "kips" than meets the eye.

Being able to perform a basic move like a kip — a backward sommersault to an upside down position, with the legs raised followed by a slow sink — doesn't come easy.

Thompson spends a minimum of six hours a week in the pool to go along with her dry-land aerobic training.

She gets along well with her partner, Harvie, a prerequisite to attain the close coordination of duet swimming. Together, they choose the music to which they'll swim, lately focusing on Bob Marley reggae music that is easy to keep time with.

Members of the Olympium Synchronized Swimming Club in Etobicoke, they still return to practice at the Y pool once a week, where they first met.

Beaumont, no longer at the Y, is still their coach, and they get additional assistance from Selina Lee and Lynn Moore.

Thompson's athletic ability seems to run in the family. Her aunt was the late, great Bobbie Rosenfeld, Canada's athlete of the half-century, who always encouraged her.

As a young girl, even before her teenage years, Thompson used to swim competitively, specializing in the breaststroke and back crawl.

Nowadays, she finds swimming lengths boring. Looking back, she says she never liked the pressures of diving and starting a race.

While there are, of course, pressures at international synchro-swim meets, she now looks at them as challenges she enjoys best when they're over.

But to get the highest level coaching as a master, you've got to be in the elite group, she says. And Canadians have always been a synchro-swim power, she noted, pointing to the example of Olympic gold medalist Carolyn Waldo.

Tehilla to discuss aliya experience

TORONTO —

Of those who make aliya, some make it and some don't.

At the Jan. 17 meeting of Tehilla, the Union for Religious Aliya, both sides of the experience will be examined.

Dr. Alex Deutsch, who is on sabbatical with his family in Toronto this year, will discuss Why I Went on Aliya and Stayed, and Tibor Strauss, who owns a printing business, will discuss Why I Went On Alliya and Left.

The evening begins at 8.15 at the home of Stuart and Carol Lesser, 370 Ridelle Ave., Apt. 806. It is open to the public and admission is free.

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Kong is the king of glamorous evening-wear styles

Winston Kong teams a black lace top with a silk organza skirt and shawl.

By
SHARI SCHWARTZ

Toronto evening-wear designer Winston Kong describes himself as a daydreamer who is always thinking of fashion.

"At night, when I close my eyes, I see 200 different dresses."

But for hundreds of women from all over North America, Kong's colorful and elegant evening fashions are a dream come true.

"I believe in femininity and restraint fo taste. Evening-wear is a complete departure from the regiment of the day. The woman should feel comfortable in a glamorous dress and look like a European Countess."

Kong got his start in fashion in his native Jamaica where he met and assisted the editor of the Vogue Pattern Book. She recognized his talent and encouraged him to study in New York. He followed her advice, studied at the Fashion Institute, and then worked in that city's fashion business for many years. Kong moved to Toronto and opened his Yorkville boutique at 158 Cumberland Ave. 10 years ago.

For this season, Kong's evening-wear line is ultra sleek and fitted. Lengths are either short, cut right at the knee or to the ground. Most dresses have a dark background with a bright burst of color as an accent. Whereas last year his evening creations were "big and romantic in full color," this year his evening-wear is "darker in color and the ultimate in sleek."

Fay Wray would love designer's sleek lines

Some examples of the Kong line include a black fitted dress of embossed satin on chiffon which is diagonally pleated with a large black pouf on the shoulder, and a black wool jersey sweater dress with a low-cut back and feathers encircling the back and wrist. Kong's "art-deco silhouette" — a black, fitted velvet gown, that's fluted at the hem — is one of his personal favorites.

One outfit which really exemplifies Kong's love of dark backgrounds and color bursts is the giraffe print mini dress of black velvet on chiffon with an emerald green overskirt and a large fuschia bow in the front.

Kong is probably best known for his custom design work for which he says his trademarks are taste and assurance.

"I want my customers to feel comfortable with me and really trust me. So when a woman comes in the first thing I say to her is, 'Do you know anyone who shops here?' If she doesn't, I'll ask her to shop around and if she doesn't find what she wants to come back. We'll discuss her lifestyle and what she wants to project and I'll create something for her."

The Toronto fashion scene has changed dramatically over the past 15 years, Kong said.

"I find it very gratifying when American women come here and comment on the wide selection of fashionable clothing available here, Toronto has become as style conscious as the great fashion capitals of Paris, Rome and New York."

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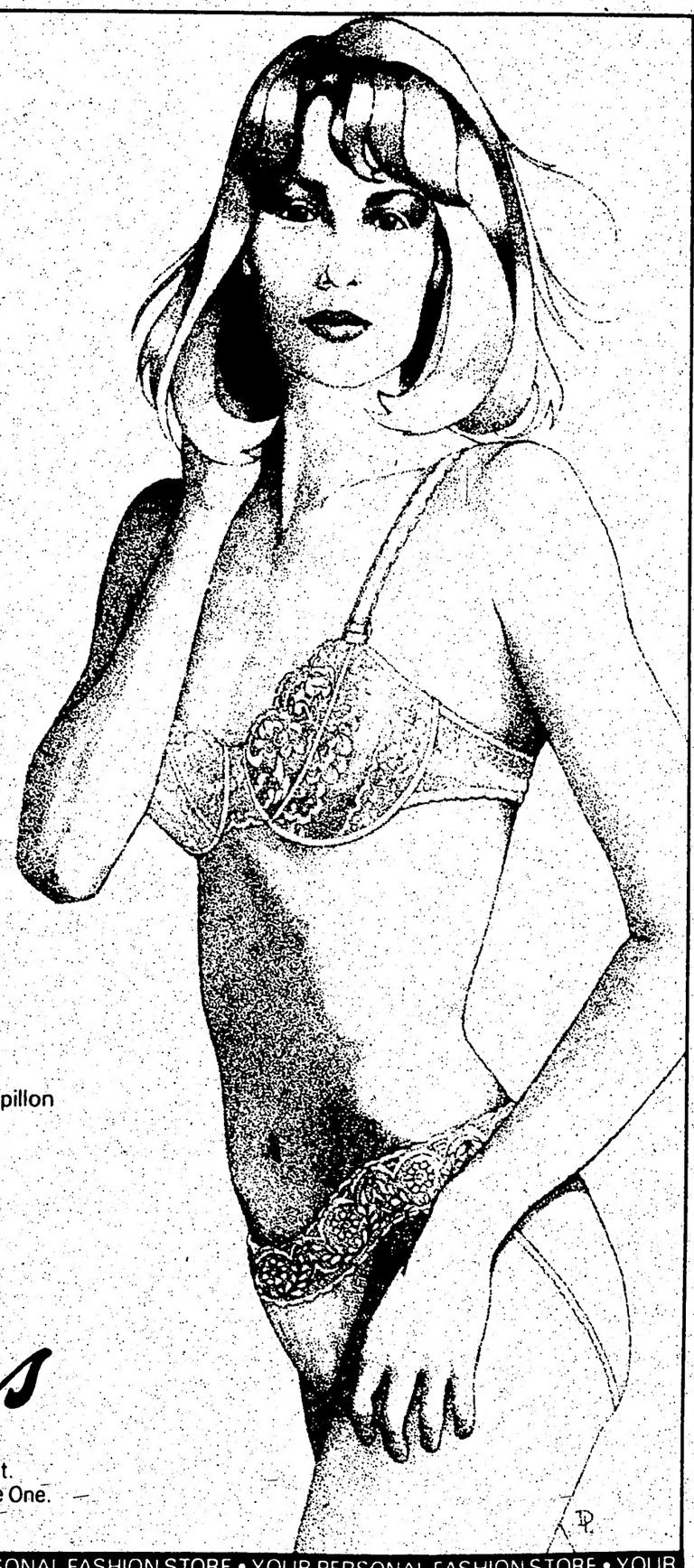

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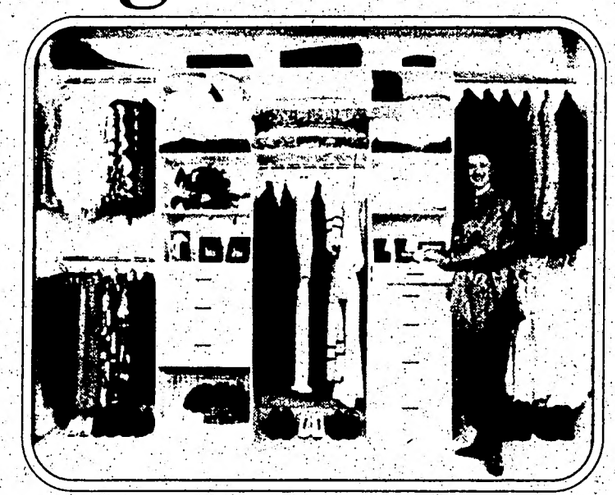

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From tailored to swinging

Jackets to suit all occasions

By
JUNE WERKER

Indications are that is going to be the year of the jacket.

Not just one basic jacket, but an exciting assortment of new shapes and lengths that will revitalize the fashion scene.

Either by deliberation or osmosis, fashion has shifted its focus away from skirts! Instead, four important fashion silhouettes dominated Igedo, the vast international fashion fair in Dusseldorf, which attracts thousands of department store buyers.

This season's jackets and coats feature four important silhouettes — The Swinger, The Empire line, The Sheath and The X-line. All of them are confidently feminine, easy to wear and elegant.

Here are some key styles:

•Swinging trapeze (tent shaped) jackets look best over pants and slim straight skirts. Lengths range from waist to finger tip level. Some are cut straight in the front and flare from the shoulders only in the back.

•Long, lean finger tip length jackets, cardigans and knitted tops that skim and flatter the female form. These will replace classic blazer jackets and give a new elegance to most skirts and pants.

•Princess-lined, waisted jackets skirted with bell shaped peplums, worn over figure hugging straight skirts will emphasize the feminine shape.

•Cropped bolero jackets which add drama to contour-fitting sheath dresses. They also enhance fashionable cinched waists and high empire-waisted dresses, pants and skirts.

•Fitted Spencer jackets, with traditional Scottish Highland or Alpine costume connotations. These will look marvelous, with wide skirts of any length.

•Tailored and unstructured short jackets, contour fitting or belted. Pointed waistcoat versions add an extra element to some of them. These were shown with every kind of skirt and pants.

Most of the jackets have moderately wide, rounded shoulders. Many have no lapels or collars, while some have extra wide, shawl, cape or pilgrim collars.

Tent coats with swinging trapeze silhouettes promise to be a popular choice. Hemmed just above the knee, they were shown with short dresses and skirts, but will also look good worn with slightly longer straight skirts. Many of the new coats are belted, to form an X-line silhouette! There are some contour-fitting empire-line coats, but the great majority have extra fullness around the body and wide raglan, kimono or set-in sleeves.

The long versus short skirt issue has apparently been resolved. Straight and slim is synonymous with short. Those shown on the ramps at Igedo were above the knee (21 inches), but given the option buyers are likely to order them cut just below the knee length (23 inches), because they can easily be shortened if desired.

Short skirt lengths come in several styles. Here is a brief outline of key looks:

•Body contour-fitting sheath dresses and skirts, some softened with a flounce or ruffle at the hem. Plain colored stretchy, clingy, crinkle woven and knitted woollens, crepes, classic light suitings and tweeds and supple leathers were fabric favorites here.

Reimer Claussen puts a tent coat over a tweed jacket with quilted print wool skirt.

•Tulip-shaped skirts, with waist pleats and extra hip fullness, tapering to a narrow hemline. The softer versions frequently cut on the bias. These were available in every classic woven or knitted seasonable fabric.

•City Bermudas in country-style classic tweeds and fine suitings. Some are high waisted and worn with cropped bolero jackets.

•Swinging quilted, wadded or interlined bell shaped skirts, hemmed just above the knee reflect both X-line and Swinger silhouettes. Available in printed and plain corduroys and brushed denims, soft long haired oversized tartans, textured cloques and shimmering silks.

Long skirts persist, in wide X-line silhouettes. Flared and pleated styles, many of which flare and pleat from dropped hip holks.

A fresh alternative to long skirts are elegant trousers which may be combined with any one of the new jackets. Suitable for the office and dressy enough for going out to dinner, these are a far cry from the masculine pantsuits that died a welcomed death some years ago.

The new pants are reminiscent of the enigmatic glamor of Greta Garbo and Marlene Dietrich, double pleated, belted, high-waisted, (frequently both), and styled with straight legs. Sold separately or teamed with a delightful array of matching or coordinating jackets, they will appeal to active women, of every age, no matter what shape their legs are in.

Classic simplicity will be the essence of fashion for tops and blouses, to allow the new jackets to make their impact without distraction. Thus there is a revival of simple white shirts and blouses with stand-up or classic Eaton collars. Embellishments of white-on-white embroidery and appliques are a sedate alternative for those who want something more decorative.

Knitted and softer tops, which are worn under jackets, are also plain, with polo and stand-up collars. Many of them are contour fitting.

Knitted tops, designed to be worn without jackets, are richly colored and/or embellished with appliques, baroque-theme embroideries, oversized paisley patterns and whimsical designs of infinite variety.

Color trends include basic black, navy, grays, browns, neutrals, and black and white. As well, there promises to be more color with an infusion of warm reds and violets interspersed with muted greens and blues.

Fabrics promise warmth and comfort. Woollens include woven crinkle crepes, textured cloques, stretchy tricots blended with silk, and double knits, printed challis, brushed broadcloth, soft lambswools, flannels, satin finished marinos, cuddly Shetlands and cashmeres. Quilted cottons, brushed cotton twills and corduroys are a cosy seasonal aternative. Ever softer leathers and suedes are an ongoing basic option.

Stripes which have been prevalent for two seasons or more, have almost disappeared. Glen checks are still strong as are perennial paisleys, bold houndstooth checks and classic and oversized tartans.

Popular extra touches and important accessories are satin bows and bow ties, fur trimming to collars, skirt hems, cuffs and lapels. Pin-on silk roses and fruits are going to be hot little items. And last but not least, wide, waist-cinching belts are going to be a must.

This X-line knit bolero and rib-waisted dress was designed by Knut Schaller.

Knit manufacturer offers a wide range of designs

By
BARBARA KINGSTONE

In 1956, Stephen Czigler was a businessman in his native Hungary. In 1957, he was starting over in Canada by selling imported knitwear to friends and acquaintances.

His suitcase — which he took from apartment to apartment — was soon empty. But his success was reaffirmed a year later when a Hungarian window decorator asked a shop owner to let him display some of the wares. Soon the shop was re-ordering.

With this backing he started to import on a larger scale and was able to rent shared space on Spadina Ave.

Six years ago, Czigler sold the company but the pull to have something of his own again was strong so he went back into business. This time with a difference. Ceezed Fashions Inc. now included an associate — his daughter Eva. The 40-year-old mother of two had an illustrious career in the media — her final job was producer of the top-rated CBC's The Journal.

She is also married to Peter Herrndorf, who is publisher of Toronto Life magazine.

So why did she switch?

"I grew up folding and packing with my sister during our summer vacations and after school. I know the business. When my father decided to set up again it seemed very natural for me to join forces. It also gives me more flexibility with my own family."

And Czigler is learning to do just about everything from administration to fashion selection and selling in the company's 9,000-square-foot premises on Spadina Ave.

Staff of four and sales reps throughout Canada keep the pace quite hectic. And Ceezed Fashions Inc. is doing a bang up business. The labels Clarissa Bellini and Lara Ferrante have nice Italian touches but in fact most of the merchandise is from the Orient.

This season's collection consists of 120 pieces which retail from $45 to $290. Sweaters steal the show.

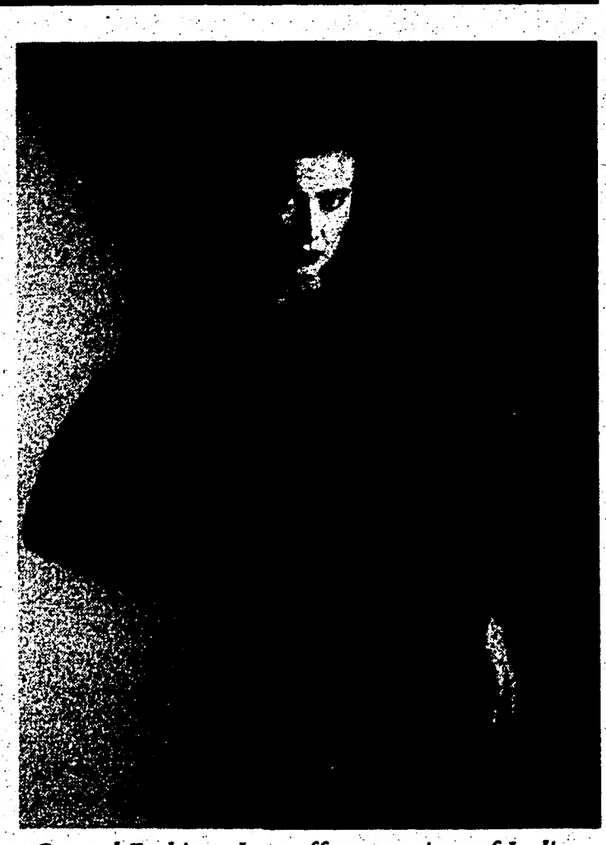
A 7/8-length sweater coat with leather shoulder yokes and jacquard pattern in 100% wool is a winner at $200. Then there's an aubergine animal print knit coat. The color is expected to be popular. A 2-piece taupe print ensemble has a top featuring rosettes and black hip band.

Although dull colors are still important, there's a good selection of red and royal.

A fur trimmed shaped wool sweater of 70% wool/30% rayon with a co-ordinating skirt looks as though it could be couture but retails for $275 and $125 respectively.

The dressier "after-5" tops have heat-applied studs which wash well and also dry clean perfectly. One sweater, in a choice of black or burgundy, comes with a mixture of gold and silver colored studding. A rhinestone edged sweater with a peplum-nipped waist has a white insert which sets off the black to the best advantage.

The less expensive but sportive line is made with acrylic and wool — one with a breast logo looks more expensive than the $100 price tag. A boiled wool Tyrolian-styled jacket could have come from any Parisian designer's atelier. It has some braiding and embroidery — all black on black at $160.



Ceezed Fashions Inc. offers a variety of Italian knits. These range from a woolacrylic pullover and skirt in purple (above) to a woolangora apricot sweater with back buttons.

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Arts

From kosher food to Kim Philby

Curl up with varied array of books for all seasons

By
SHELDON KIRSHNER

Whether you're thinking of books to adorn a kitchen, coffee table or personal library, here are an eclectic lot to immerse yourself in...

Kosher food is more than gefilte fish and chopped liver, as you'll discover when you leaf through *Helen Nash's Kosher Kitchen (Random House, $18.95 U.S.).*

Nash, no stranger to nouvelle cuisine, adopts newfangled ingredients (shiitake mushrooms and sun-dried tomatoes) to her menu, and, for good measure, throws in fairly exotic seasonings such as coriander, cumin and curry.

An inventive cook, she tells you how to concoct old favorites in new guises — bow ties with green beans and basil and smoked whitefish pate, to name just two recipes.

Her associate, Stephen Anchin, contributes a chapter on kosher wine that explains the basics of serving and enjoying fine wine.

Cooking A To Z (Franklin Watts of Canada, $46.95), an encyclopedic volume of culinary terms, techniques, ingredients, equipment and recipes, makes an excellent gift.

Edited by Jane Horn, a freelance food writer, *Cooking A To Z* is handsomely illustrated with full-color photographs, and printed on fine stock paper.

It's a book that can last you a lifetime.

In conjunction with Nash's cookbook, you may want to read *The Jewish Home: A Guide For Jewish Living (Union of American Hebrew Congregations Press, $10 U.S.).*

Written in the form of questions and answers by Rabbi Daniel Syme, *The Jewish Home* is basically a primer covering traditional rituals from the birth of a child to the celebration of holidays.

It's easy to read and informative.

Now for something broader: *The Oxford Illustrated Encyclopedia of World History (Oxford University Press, $49.95)* is a highly accessible reference book that should please adults and children alike.

Embracing the period from 1800 to the present, it contains more than 2,300 entries and 350 illustrations, maps, charts and tables. Robert Blake, the editor, is a well-known historian.

Kim Philby was, without a doubt, one of the most remarkable spies in the history of espionage. A few weeks before his death, he invited British journalist Phillip Knightley to his apartment in Moscow. Judging by their conversations and Knightley's prodigious research, *Philby: KGB Masterspy (Collins, $29.95)* is the definitive work on ther subject.

Never dull, *Philby* **is a fascinating excursion into the life of an arch traitor.**

Robert Fullford, until recently editor of Saturday Night magazine, has been at the centre of Canada's cultural life for about two decades. *Robert Fullford: Best Seat in the House (Collins, $24.95)* is an engaging memoir of a talented journalist and his milieu. It's peopled with exceptionally interesting characters.

After more than 10 years of research, Joe Armstrong has produced a rich biography of the French explorer Samuel de Champlain. *Champlain (MacMillan, $29.95)* Armstrong puts his life into the context of the times and, in so doing, gives us as good a picture as any of 17th century France and of an explored wilderness called Canada.

Patronage is a dirty word in Canadian politics, as it should be. In *Spoils of Power (Collins, $27.95), journalist Jeffery Simpson examines this Canada-wide phenomenon with intelligence and wit.*

After the Ben Johnson fiasco, interest in world-class sprinters is at a peak. The Fastest Men on Earth (Collins, $19.95) is an illustrated survey of these runners over the decades.

There's a separate chapter on Harold Abrahams, the first European to win a gold medal in the 100 metres. Abrahams, the only Jew to win this glamorous event, was immortalized in an Academy Award winning film, *Chariots of Fire.*

Although winter has set in, gardeners are probably thinking of the next planting season.

Rock Gardens (Firefly, $9.95), edited by Katharine Ferguson, provides a historical overview of the flowering rockery as landscape art.

On Flowers (Raincoast Books, $39.95), **which is lavishly illustrated, celebrates the wonder and beauty of flowers.**

The Dried Flower Encyclopedia (Collins, $24.95) is a comprehensive guide to growing, collecting, preserving and arranging dried flowers.

The locomotive era is long gone. But in *Kinsey, Photographer: The Locomotive Portraits (Raincoast Books, $26.95),* it is recalled. Darius and Tabitha Kinsey spent some 50 years photographing these belching machines, and in this handsome coffee-table book they're brought to life.

The golden age of the American car, the 1950s, was when Americans experienced unprecedented prosperity and came to believe that the ideal of owning two cars was within their reach.

Cruise O Matic (Raincoast Books, $19.95) **is a visually striking collection of bold, colorful, nostalgic automobile advertisements from this era. Yasutoshi Ikuta's text traces the development of the industry through to the import of the Volkswagen Beetle, which signalled the end of an era for the American automobile.**

The Civil War was perhaps the most traumatic war ever fought by Americans. The wounds still haven't healed entirely. In *Distant Thunder (Raincoast Books, $49.95),* Sam Abell goes back to the battlefields and the memorials and photographs them. Brian Pohanka's text summons up the bitter divisions of that struggle.

Peter Beard, in *The Last Word From Paradise,* documents the origins, history and future of big game hunting in Africa.

This is a revealing portrait of an activity that has brought both advantages and tragedy to a vast continent.

New type of artistic reproductions offered

By
PHIL FINE

TORONTO —

It's now possible to buy an excellent van Gogh, Monet or Seurat reproduction — and not have a lien on Fort Knox.

Thanks to A.R.T. Inc and its president, Harvey Kalef, near reproductions of both classic and contemporary masterpieces can be had from $500 to $900.

Kalef's firm can electronically conjure forth a reproduction on canvas almost indistinguishable from the original. So precise, in fact, is the copying that every surface detail — right down to brush strokes and hairline cracks — can be accurately reproduced.

The result is a rough-to-the-touch reproduction (Kalef prefers to call it an Artagraph edition) unlike the lithographs (prints) or serigraphs (silk screens) in private art galleries.

Monet's In The Park is just one of the many reproductions Kalef is making available.

What's more, the reproductions are limited editions. Indeed, Kalef makes no more than 4,500 copies (1,000 for contemporary works) of any original.

Each reproduction is stamped to show that it is part of a limited series; copies of works by living artists are signed and numbered. Once an edition is sold out, its rubber-based mold is destroyed.

For people who prefer Rockwell to Renoir, Kalef offers a full range of works by North American artists. There are the Colville-like naturescapes of David Maass, the photo-realistic westerns of Mort Kunstler and the cubist pastels of Graham Crabtree. And, of course the homey tableaus of Norman Rockwell. All told, there are 150 different "titles."

Right now, the Artagraph editions are on display at Kalef's own gallery in Markham as well as in Ethan Allen Galleries throughout the United States. They're also being sold in Europe and Japan.

Despite the snob appeal of owning an original, Kalef makes no bones about mass-producing fine art.

"Would you rather own a really magnificent replica of a great artist? Or would you prefer to have some ink on paper?" he asks

And, since a $3 million van Gogh or Renoir is obviously beyond the reach of most people anyway, one may as well, he says, settle for a good quality reproduction.

So far, Kalef has reproduced works in the National Gallery in London, the Hermitage in Leningrad, the Pushkin Museum in Moscow, the Philadelphia Museum of art and the three museums (The Marmottan, L'Orangerie and the Musee d'Orsay) in Paris which house most of the Monets.

Kalef's goal is to put good reproductions within everyone's reach. And, there's a good chance he'll do just that. For if anyone can sell anything, it's Kalef who has over 40 years experience in sales promotion.

Indeed, the 60-year-old Winnipeg native who moved to Toronto 45 years ago designed the tiger-in-the-tank campaign for Esso. This time, however, he's hoping aesthetics — not jungle cats — will catch the public's fancy.

Righteous Gentile author:

Christians did more than realized

By
DAVID BIRKAN

The Jewish people have not done enough to recognize others' self-sacrifice on their behalf during the Holocaust.

So writes Waclaw Zajaczkowski in *Martyrs of Charity* (US $10), adding that "a booming Holocaust industry" makes little reference to other victims of the Nazis. Publisher is the St. Maximilian Kobe Foundation, 3031 Seventh St. NE, Washington, DC, 20017.

Zajaczkowski was honored as a Righteous Gentile by Jerusalem's Yad Vashem. Three people from his family in Poland were killed by the Nazis in their effort to help Jews, dying as "martyrs of Christian charity."

Sent by Warsaw's apostolic nuncio to the U.S. during the war, he publicized German atrocities against the Jews in his country, on a Chicago Catholic radio program and through the Catholic Press Agency. His book is endorsed by the Washington-based Secretariat for Catholic-Jewish Relations.

Zajaczkowski includes some 700 accounts, one or two paragaphs each, of Polish Catholics who were killed in providing shelter or help to Jews. He says that only in Eastern Europe was the populace specifically forbidden to extend any aid whatever to the Jews, on penalty of death.

• Two residents of Lipkow, near Warsaw, Marian Drozdz and Aleksandr Sotomski, were sent to a death camp for having tried to give "a decent burial to a Jewess murdered by the German military police and thrown into a ditch" in early 1944.

• In Mociesze near Vilna, an unidentified Polish family of 12 was burned alive, along with the Jews they were sheltering.

• In Mir, Rev. Antoni Mackiewicz, pastor of the local parish, was executed along with other Poles, for helping Jews, on Nov. 14, 1942.

• In Swaryszow, near Kielce, a Catholic woman was executed on April 27, 1943, for helping Jews.

Victims from the Warsaw area abound. They include:

• Technician Edward Zaremba, executed June 8, 1944, for sheltering Jews in the basement of his laboratory.

• Titus Przbyszewski, shot with his wife and daughter for having sheltered a Jewish family in his apartment.

• Eight Sisters of Charity — Zofia Dziewanowska, Helena Jezierska, Zofia Kowaldolska, Jozefa Ogrodowicz, Aurelia Pomierny, Anna Motz, Maria Wilman, and Maria Nadolska — were shot for refusing to give up Jewish children in their orphanage and convent. The women were between 57 and 77 years of age.

• Jerzy Gosiewski, ordered by the Polish underground to execute a Polish doorkeeper for betraying Jewish refugees to the Germans, was himself betrayed and killed.

The author criticizes Yad Vashem for what he considers its overly tardy process of recognizing Righteous Gentiles.

Zajaczkowski invokes anti-Zionist Alfred Lilienthal's condemnation of the recent burgeoning promotion of the Holocaust. This "Shoah business" — the phrase used by Lilienthal originated with a former leading Israeli Labor MK — is wrong when it "tries to make the Holocaust a paradigm of Jewish history, the quintessence of Jewish experience, the only possible catalyst for inculcating Jewish indentity."

Zajaczkowski also expresses bitterness at efforts to use the Holocaust as a stimulator of guilt — among Christians and Jews — for political and fund raising efforts.

Jews have been remiss in not including Christian millions killed by the Nazis in memorials, he says.

Readers may be annoyed by the resentment in certain sections, by Zajaczkowski's ascription of the Sabra and Shatila murders to "Jewish racism," and by his evocation of the worst of motives for Jewish commemoration of the Holocaust.

Yet, two points are well taken. Christians who died to save Jews are worthy of recognition. Secondly, recognizing the formers' efforts would show that the Jews were not alone, something Zajaczkowski says would be a significant morale-builder for Jews and Christians alike.

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Arts

The Accidental Tourist an engaging romantic comedy

By SHELDON KIRSHNER

TORONTO —

Macon Leary must surely be one of the most eccentric characters ever to appear in movies. A fastidious travel writer who hates travelling, Leary was created by Anne Tyler in her best-selling novel, *The Accidental Tourist*.

Lawrence Kasdan, best known for *The Big Chill* and *Silverado*, is clearly fascinated by Leary. Who wouldn't be? Leary is not easy to categorize. He's highly unusual. He doesn't fit into any particular groove.

The challenge of adapting *The Accidental Tourist* to the screen is one that Kasdan has embraced enthusiastically, judging by his film of the same name. Starring William Hurt, Geena Davis and Kathleen Turner, *The Accidental Tourist* is a case study of how an inventive director can transform an engaging novel into an engaging film.

Firstly, Kasdan has been faithful to Tyler's felicitous prose. Large chunks of it are incorporated seamlessly into Frank Galati's script.

Secondly, Kasdan has not tampered with Tyler's vision of her chief protagonist, Leary. On celluloid, as on paper, Leary remains what he was intended to be — a lovable oddball cum-curmudgeon.

Leary (Hurt) specializes in writing guides for businessmen who dislike the dislocation and inconvenience of globe trotting. As far as he's concerned, business travel boils down to a lot of red tape and constant delays. In his pungently-written, sensible guides, Leary provides succinct answers on how to minimize the trauma of leaving home.

Returning from one of his frequent trips, Leary is shocked to hear that his wife, Sarah (Turner), wants a divorce. Since the death of their 12-year-old son, the inherent personality differences in their marriage have been exposed to the cruel light of reality. While Leary is annoyingly phlegmatic, Sarah is somewhat passionate. Simply put, she can't put up with his reticence anymore. And so the marriage ends.

Sarah Leary (Kathleen Turner) announces that she wants a divorce from her husband Macon (William Hurt) in The Accidental Tourist.

Leary gets on with his life. After breaking a leg in a ridiculous accident in his basement, in part caused by his pet Cardigan Welsh Corgi, Edward, Leary moves in with his perverse siblings — the spinsterish Rose (Amy Wright) and her two divorced brothers, Porter (David Ogden Stiers) and Charles (Ed Begley Jr.)

Into this wacky milieu comes Muriel (Davis), a divorcee and dog trainer. Muriel, brassy and plucky, pursues the reluctant Leary. What she sees in him is hard to tell. Maybe she feels he can be a father to her sickly boy.

As this courtship develops, Leary's bachelor publisher, Julian (Bill Pullman), is drawn inexorably to Rose, with bittersweet results.

Further dramatic tension occurs when Sarah has a change of heart about Leary and he must decide whether he wants her or Muriel.

The choice is clear: should he fall back into his old, comfortable niche, or opt for spontaneity, a course of action he would advise his readers against.

These questions are resolved quite nicely in this romantic comedy, now playing at Famous Players theatres. Hurt is masterfully detached throughout the proceedings, an incipient misanthrope, while Davis is bubbly and vibrant. Turner, glamorous as ever, tends to be a mite too breathless and melodramatic. Wright is right in her part. Edward is suitably cantankerous.

The Accidental Tourist, backed up by John Williams' bouncy score, is diverting fare.

Danish film proves esthetic treat

TORONTO —

Babette's Feast, the Danish picture which won last year's Oscar for best foreign film, is an esthetic treat.

Written and directed by Gabriel Axel, after a short story by Karen Blixen, *Babette's Feast* is about the ennobling power of art — which, in this case, is French gourmet cuisine.

The film, which takes place on Denmark's bleak Jutland peninsula, unfolds over several decades.

Two austere sisters, Phillippa (Hanne Stensgard) and Martine (Vibeke Hastrup), have chosen to devote themselves to their father — a stern, selfish Lutheran minister — and God. Each one rejects a serious suitor, a brooding army officer and a dashing French opera singer. It seems they prefer sublimation to consummation.

Years later, the sisters (Bodil Kjer and Brigette Federspiel) are still proper spinsters. Much against their will, they take in Babette Hersant (Stephane Audran), the acquaintance of an old friend. Babette, a professional chef from Paris, is fleeing the chaos and violence of the Communard revolution.

Grateful for their hospitality, Babette spends the next 14 years tending to their simple needs. She successfully conceals her distaste for Danish cooking, which seems to consist of soaking virtually every ingredient in water.

Having learned she has won 10,000 francs in a French lottery, Babette decides to concoct a feast on the 100th anniversary of the birth of the otherworldly sisters' late father. Reluctantly, they agree.

Babette orders the finest provisions from France — caged quails, wine, champagne, caviar and even a live sea turtle. The puritanical sisters are aghast, as are the repressed village folk. Luxury like this they have never seen, nor imagined.

The upright, uptight guests piously vow to praise the Lord, not Babette's sumptuous 7-course repast. How, after all, can they justify this extravagance?

Despite their preconceived notions, they enjoy the feast mightily, in part because one of their number, a well-travelled general who appreciates exquisite food and comely women, urges them on with his rave review of Babette's meal.

As they devour it, they free themselves of their inhibitions and thereby become better persons and, perhaps, better Christians. As for Babette, she basks in the glory of her sublime artistic creation.

The meal itself, which consumes 15 minutes of *Babette's Feast*, is a visual delight. The scene sparkles with gentle humor and is truly a joy to watch. Like the rest of the film, it moves along briskly.

Gabriel Axel has reason to be proud of *Babette's Feast*, now playing at Cineplex Odeon theatres. — S.K.

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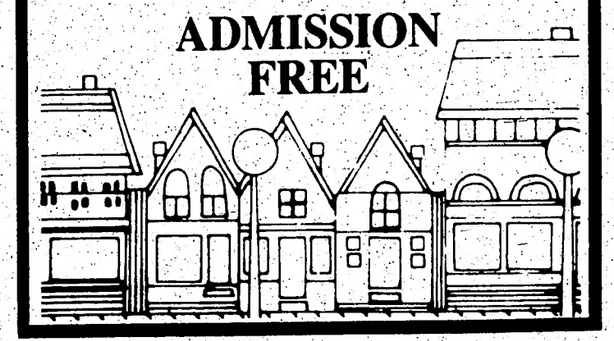

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Blends 12 inter-related characters

Lily Tomlin digs for wit, not yuks in literate show

By
FRANK RASKY

TORONTO —

Let me warn you in advance: Don't go to the Royal Alexandra Theatre expecting to see Lily Tomlin do a ha-ha, standup-comedy act.

I didn't laugh out loud once on opening night of her 1-woman show, *The Search For Signs Of Intelligent Life In The Universe*, which is scheduled to run until Feb. 11.

Yet I enjoyed all 2½ hours of it thoroughly, sometimes chuckling to myself at its literate wit, sometimes moved close to tears by a poignant slice of life enacted, and constantly spellbound by her virtuoso performance.

In other words, this is no yuk show. Rather, it's a stunningly original thinking-person's show — a dramatic panorama that blends social satire and true-life vignettes gleaned from the human comedy.

With the aid of her brilliant writer-director, Jane Wagner, Tomlin has created a believable gallery of 12 inter-related characters. She has accomplished this feat without benefit of props, scenery or costume changes, using nothing but a lightning-switch of accent, facial expression and body language.

The leading character who links them all together is Trudy, a seemingly crazy Manhattan bag lady, who wears her pantyhose rolled down. Yet there's wisdom in her madness, as she attempts to explain the human race to Jello-like extraterrestrial aliens who are visiting the planet Earth.

She leads her "space chums" on a guided tour of urban mortals, whose neuroses make them seem dotty indeed.

There's Agnus Angst, a 15-year-old punk brat who bewails her fate. "When I first came into this world, Elvis was already fat," she pouts. "And my stepmother locked me out of the house just because I leave dirty fingerprints on the cheese."

There's Kate, the jaded socialite, who suffers from "rich people burnout" and complains, "I can understand putting up with a boring marriage, but to have a boring love affair is too much."

There's Brandy and Tina, a pair of street-smart hookers, who sell their life story to a journalist for $50, and sadly confess it's all written between their legs.

But the high point of the show is the long 2nd-act sketch featuring Lyn, the trendy yuppie supermom and career woman. In her reminiscences, full of ironic humor and heart-gouging pain, she leads us through her experiences with est, Ms Magazine consciousness-raising, and marriage and divorce with her "holistic capitalist" husband who is accustomed to reading the Wall Street Journal while freaking out on acid drugs.

The show is crammed with thought-provoking witticisms. I particularly liked the 1-liner about the feminist Lyn being attracted to her husband at the local Matra Centre, because "he listened to me with the intensity that most people only have when talking."

And I enjoyed Trudy's seemingly ingenuous question when trying to compare tins of Campbell soup with Andy Warhol's ultra-expensive painting of them: "Which is soup and which is art?"

Toward the end of the production, the character named Lily, who is supposed to be doing a 1-woman touring Broadway show, broods aloud, "I'm worried about playing to a full house and yet leaving the audience empty."

Lily Tomlin, who has here proven herself a bravura character actress capable of conjuring up her own exciting theatrical universe, has nothing to fear about leaving her audiences empty-headed.

Lily Tomlin is terrific in her "stunningly original thinking-person's show" at Royal Alexandra Theatre.

Swartz prints at The CJN can now be reclaimed

Attention, Swartz the artist, or relatives.

A portfolio of several prints signed by "Swartz" found on the premises of the CJN are available to be reclaimed, upon identification. Phone David at 422-2331.

The Swartz in question (no first name or initial was given) is a former resident of Braemar Ave. in Toronto.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

Rave-reviewed **SINGIN' IN THE RAIN** is an absolute holiday season 'must see'. The terrific **Gene Kelly** movie musical translates beautifully to **Limelight**'s stage. Do take the wee ones to Sat. & Sun. **PUSS'N BOOTS** mats. Excellent lunch & dinner before all shows. **Limelight Dinner Theatre, 2026 Yonge** (S. of Eglinton). Good parking. **482-5200.**

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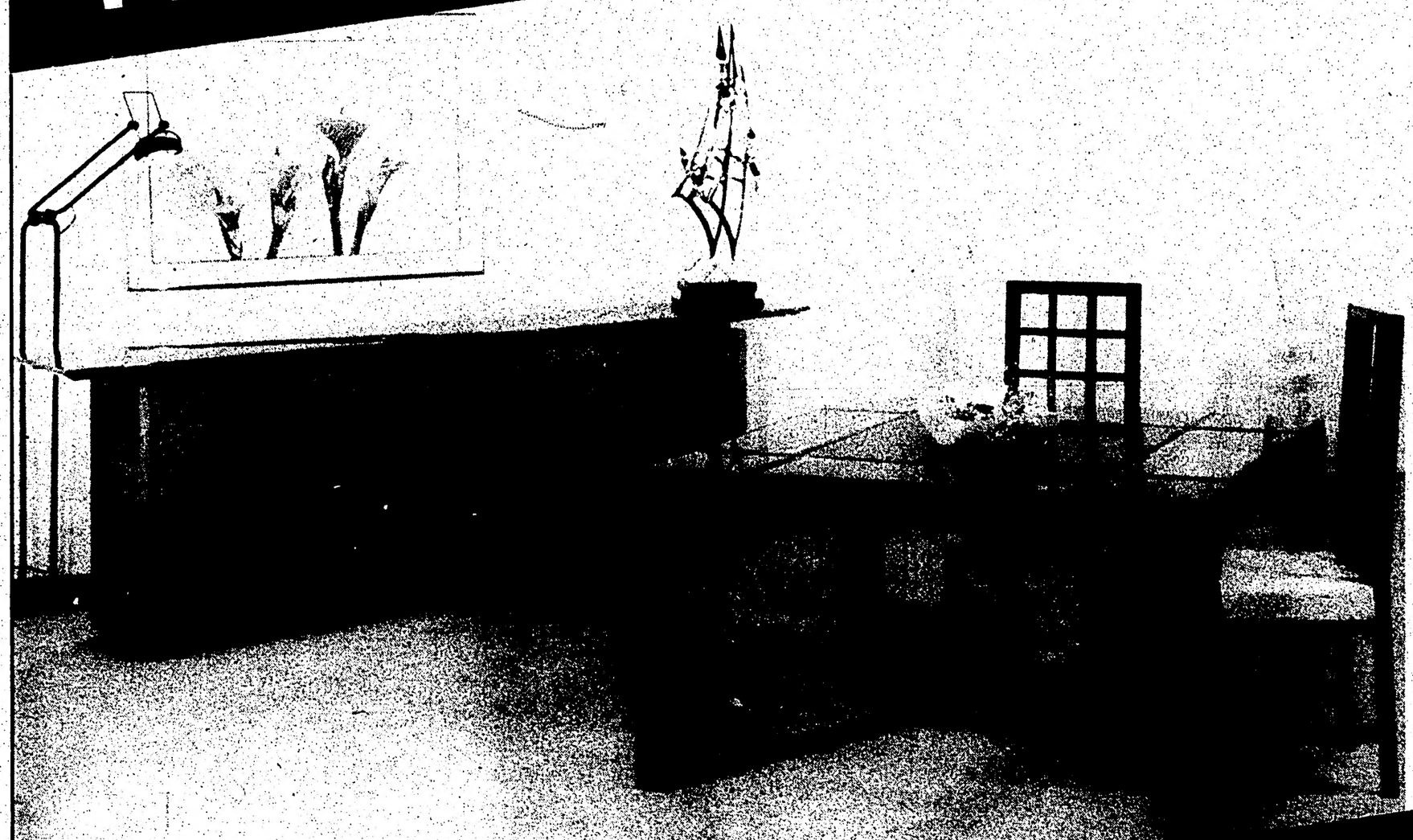

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Arts

Nice Jewish boy marries nice Greek girl

Kertes's novel looks at culture clash of intermarriage

By
RON CSILLAG

TORONTO —

While intermarriage is causing enough concern to keep community leaders and rabbis awake at night, and fill hundreds of pages in sociological studies, it has provided the gist for Joseph Kertes' debut novel, *Winter Tulips*.

In a nutshell, the book is about what happens when a nice Jewish boy from Montreal falls in love with and marries a nice Greek girl from Toronto.

The book, published by Doubleday, is about coming of age in today's multicultural, multi-ethnic Canada, but it's also a bittersweet look at the clashing of cultures and the problems intermarrying can cause — on both sides.

And it's a book that had to happen sooner or later in Canada. It may even represent the wave of the Canadian novel's future, as multiculturalism becomes more than hollow government policy.

Joseph Kertes

In *Winter Tulips*, Ben Beck is a smart-alecky Montreal Jew who comes to Toronto, against his parents' wishes, to study music at U of T. On arriving, he takes a dingy apartment in the Queen-Parliament area, above a Greek restaurant, and befriends his landlord, Mr. Dioskouri, who introduces the protagonist to the rest of the Dioskouri clan.

Among them are his daughter Diane, a warm, self-effacing kind of young lady. Benny is smitten, but this being his first time away from home, opening his innocent eyes to all kinds of things, he also falls for Diane's best friend, the blonde, beautiful, quintessential shiksa, Carolyn.

After a series of misadventures with Carolyn, Benny realizes Diane is the girl for him. And that's when the gingerly tiptoeing through the ethnic mine field begins. Anyone who's experienced dating someone of another faith or ethnic background can doubtless empathize with the contemporary issues facing them.

Not to give too much away, but the secretary of state for multiculturalism would no doubt smile on the wedding guest list of our heroes: 230 Greeks, 72 Jews, 56 "others" and one Scottish piper. The planning of the ticklish affair makes for a good read in itself.

Adding to the main story line is a sub-plot involving some business chicanery and a tableau of various truly bizarre characters, all against a heavily ethnic backdrop. The author has taken a somewhat facile approach to a serious subject but he's not above drawing his Jewish characters with an exaggerated pen, including Ben's overly protective Yiddishe Mama.

While not quite as acerbic as Phillip Roth, the satire works in conveying the angst Jews, as well as Gentiles, face when love becomes blind to ethnic discord. The bottom line is that Kertes has handled it all deftly and sensitively, but also with a certain irreverence.

Joe Kertes, the coordinator of English studies at Humber College, knows of where he speaks. He modestly refers to his book as "loosely autobiographical." Born in Hungary in 1951, his well-established Jewish family came to Canada in 1956, after a coin toss decided against immigrating to New York instead. Kertes grew up calling Toronto home and in time, met his own Diane Dioskouri.

Kertes' marriage to Greek-Canadian Helen Papageorge 11 years ago caused "tremendous turmoil" in both families, the author told The CJN. "Neither family took well to it.

"I'm not religious," Kertes notes, "but I have a very strong identification with the Jewish community. The one thing I wanted to demonstrate in the book was, on the one hand, how does one maintain and uphold traditions, and on the other, see that others are people too. The way to harmony is to recognize that."

True, but for the Jews, resisting intermarriage is a matter of survival, as the established North American Jewish community knows all too well. "I'm not advocating intermarriage," Kertes is quick to point out, "but I do not oppose it either."

Kertes felt the heat firsthand and now, he and his wife have two daughters who celebrate both Greek Orthodox and Jewish holidays. *Winter Tulips*, while romanticizing Kertes' experience, is "my own working out of the problem."

It's also been an auspicious beginning. The book was a finalist in the prestigious Seal First Novel competition and Kertes is planning a sequel.

He readily admits that *Winter Tulips* has touched a raw nerve, one more Canadian authors are certain to scrape as a new generation comes of age. While the book is fun, it has its moments of gravity that are not glossed over.

In one swoop, Joe Kertes has cooked up a tasty, intercultural stew in a poignant, relevant, coming-of-age book. Intermarriage may not be a laughing matter, but it exists and whether through the gauze of fiction or not, will likely continue to be addressed.

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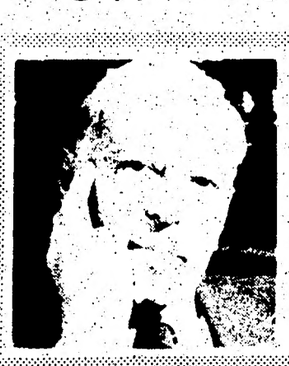
Studs Terkel strikes again

New look at the American dream



books

By
BERNARD BASKIN

The Great Divide: Second Thoughts on the American Dream. By Studs Terkel. Random House, $25.95.

Studs Terkel of Chicago is a master of the on-the-spot interview. All of his previous books reveal a variety of Americans talking about their hopes and fears, dreams and disappointments, aspirations and failures.

The 90 or more real-life characters who respond to Terkel's questions for his latest book tend to portray America as a country divided. On one side are the partisans of Reaganite values, the politically conservative, the religious fundamentalists, the upwardly mobile socially and financially. Those who have a stake in the country and the prospects of a rosy future.

On the other side are those concerned with civil liberties and the pollution of the environment, those who agonize over the rights of immigrants and the disadvantaged and those who work hard to make ends meet as farmers and big city workers.

It is disheartening that so many of the voices in this oral history are strident and pessimistic. The country they once loved and respected has been transformed beyond recognition. They are members of a society that is not of their making or of their liking. Parents, unsure about right and wrong are fearful that their children will have a more difficult time than they did in an increasingly complex society.

The material is astonishing in its diversity: the wife of a police chief who goes to jail for participating in an anti-war demonstration; a dentist, the members of whose family have licence plates that read, "Teeth, tooth, incisor, molar and cuspid" and a housewife who considers the Sanctuary movement on behalf of Central American refugees "part of my work in this lifetime."

A homosexual doctor is concerned about the public reaction to AIDS. His friends, he says, "think of Nazi Germany. I don't think it's so wild a notion. But I do believe the epidemic has taught people in the gay community to call upon all their inner resources. So it's not all been negative."

A farmer in Minnesota is certain that there is a conspiracy in which Zionists are responsible for all of his problems: "I believe they want to set up a messianic kingdom, with them as masters and the rest of us as slaves."

A member of the Ku Klux Klan from Chicago respects Louis Farrakhan because he believes in separation of the races. "That's beautiful. Why slaughter each other, if we could one day sit down and cut out part of the country for Blacks and another for whites?"

Once again, Terkel has helped us understand how and why Americans act and feel as they traverse a heartland of broken dreams.

Weather trivia calendar intrigues

By
DAVID BIRKAN

OTTAWA —

Fact-finders, weather-grumblers, newshounds, the inquisitive, and people of a scientific bent will be among those to appreciate the 1989 Canadian Weather Trivia Calendar (Canadian Govt. Publishing Centre, $8.25).

Each day from Jan. 1 through Dec. 31, 1989, is noted with a metereological news entry culled from across the years by Environmental Canada climatologist David Phillips. The photo of the month, as attractive and colorful as in any other calendar, highlights an aspect of the weather.

Weather Flashes, a 10-page section included at the back of the calendar, describes: national weather trends, hurricanes, the climate's effect on the winter Olympics in Canada; the ozone layer; the greenhouse effect; and the day Niagara Falls ran dry (March 29, 1848 — blocked upriver by an icejam).

The following exemplify the dates' material.

• Dec. 30 — in 1987, the warmest day on record in many areas from the Great Lakes basin to British Columbia and the Yukon.

• Dec. 12 — in 1901, Marconi received the first transatlantic radio transmission, on Signal Hill, in St. John's.

• Sept. 11 — in 1847, a hurricane that hit Newfoundland claimed 300 lives.

• Sept. 17 — in 1980, observers along Lake Ontario from Toronto to Niagara-on-the-Lake reported eight separate sightings of waterspouts (maritime tornados usually confined to oceans), some in groups of two or three funnels.

• Sept. 13 — in 1922, the hottest day ever recorded in world history was experienced in Al'azizyah, Libya: 58 degrees C.

• Jan. 1 — in 1885, Regina recorded its lowest temperature ever: minus 50 degrees C.

• Feb. 19 — in 1884, a massive outbreak of 60 tornadoes killed an estimated 800 people in the southeastern U.S.

• Feb. 5 — in 1892, the coldest temperature ever recorded in the northern hemisphere was experienced by Verkhoyansk in the USSR.

• Oct. 23 — in 1943, the Germans set up a secret automatic weather station at the northern tip of Labrador to transmit weather data to prowling U boats.

• Nov. 22 — in 1783, the British sloop Ontario sinks in a fog bank, carrying 190 troops and $600,000 in gold and silver.

A couple of photos, presumably news shots, are a little grainy. But this is quibbling.

The calendar is available at bookstores carrying Canadian government publications.

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Showbiz Mishmash

Poet Carole Leckner rejoices in "shmaltz of life"

By
FRANK RASKY

Carole Leckner

Ed Mirvish, CBE

Charlotte Levinson

Richard Liss

Helena Fine

Alan Borovoy

Carole Leckner disagrees strongly with **Hugh MacLennan.**

MacLennan, of course, is the Grand Old Man of Canadian *belles lettres*. At 81, he is best known as the author of the classic Montreal novel, *Two Solitudes*.

"If cities have gender," he wrote, "then Montreal is masculine."

At 42, Torontonian Carole Leckner is far less renowned. She is a Montreal-born and bred Jewish poet who begs to differ with her venerable Scot-Canadian compatriot.

She does so lyrically yet realistically in the most recent of her three books, a 62-page portrait in free verse whose imagery makes her native city come alive.

It's titled *Cityheart* (Black Moss Press, distributed by Firefly Books of Toronto; $9.95; available in quality book stores). The first poem in her new book begins:

This city is a lure
With pigeon feathers in her hair
And rat traps in her neon teeth.
She rattles her children's foetal sleep,
Twisting them in dreams of darkness
And red-lipped poems . . ."

In other words, she depicts Montreal as ultra-feminine, a passionate lady whose fickle men have left her recently for the fleshpots of monied Toronto.

* * *

Leckner herself proved to be a remarkably pretty and provocative red-lipped poet when I interviewed her the other day at The CJN newsroom. She is a slender 5-foot-2, with eyes that are turquoise-blue. She has beautiful chestnut-brown hair, dazzling white teeth that gleam like piano keys when she flashes a smile, and the sort of deeply dimpled cheeks that Jewish grandparents love to tweak.

The most extraordinary thing about her is that she frequently sounds like a flower-power idealist left over from the hippie generation of the 1960s.

Indeed, she confides that she's "into yoga meditation," and some of her poems refer mystically to Zen and the ashram and reincarnation. Furthermore, she acknowledges that the creative writing classes she has taught since arriving here seven years ago from Montreal at the University of Toronto's School of Continuing Education are based on the philosophy of the "self-actualization, human potential movement."

These are words I hadn't heard in years. Yet she doesn't mind if you consider her delightfully quaint for uttering them. Similarly, it doesn't bother Leckner if you think of her as a *haymishe maidel* because of the old-fashioned Yiddishisms she interjects into her speech.

When I asked her what being Jewish meant to her, she responded instantly with a heartfelt: "Oy vay! What a question!" She paused, then said thoughtfully she regards herself as a genuine daughter of God's Chosen People, but as a writer chosen to undergo a spiritual quest on earth.

"My mission is to share my poetic insights and perceptions," she said. "Also, as a teacher, my mission is to help people find a release of their creativity, to help them savor the emotional warmth of living, or what I prefer to call the juicy *shmaltz* of life."

* * *

She was steeped in shmaltzy Jewish sentiment growing up in **Mordecai Richler's** St. Urbain St. district in Montreal, where her late father, **Edward**, was an importer and distributor of toys. Her mother, **Eva**, now 67, was a high-spirited romantic who rebelled against Orthodoxy.

"They tell the lovely story in my family about my mother shocking my grandfather **Gedalia** by going out on a date on Friday night," she says. "When her boyfriend picked her up in his car, my grandfather ran after it, yelling at the top of his lungs the accusation: *'Shiksa! Shiksa!'*

"When she returned home at midnight, she found the front door locked. So she threw pebbles at her brother's bedroom window, and whispered, 'Sammy! It's Eva. I'm locked out. Help me.' He lowered knotted blankets and hauled her up, just like in a melodrama."

Carole attended the Reform temple Beth Sholom, and was taught Hebrew, but not Yiddish. "My parents spoke Yiddish to each other, when they didn't want me to understand their secrets," she recalls, laughing. "I was a busybody with a great curiosity about life even then. I learned Yiddish on my own, as part of my rite of passage."

She learned the joys of being a "word juggler" at 12 when attending B'nai B'rith's Camp Wooden Acres near Montreal. The job of writing and editing the camp newspaper was available, and she seized it though knowing nothing about journalism.

"But I knew my father had been editor of the Montreal YMHA Beacon when he was 19," she recalls. "So I figured, 'If my dad can do it, so can I.'"

However, both of her parents were horrified at her *meshugas* when she announced at 19 her decision to become a professional writer. "My mother in particular," she says, "felt that poets and painters lived in garrets, go crazy, and cut off their ears."

But over their objections, their daughter stubbornly persevered. She worked as a writer-researcher for a CBC show emceed by the poet **Leonard Cohen**; served as theatre assistant to artistic director **Marion Andre** at the Saidye Bronfman Centre; wrote freelance feature articles for Weekend Magazine. She thus saved up enough money to get an MA degree in creative writing at Concordia University.

* * *

Since then, she has displayed a splendid versatility.

Nine years ago, she was the editor of *Viewpoints*, the intellectual quarterly magazine published by the Canadian Jewish Congress; it has since been converted into a tabloid format distributed via The CJN.

She wrote the film scenario and treatment for the Cinepix production, *This Time Forever*; it was a 1960s romance between a French Canadian girl and an American student at McGill University, starring **Eddie Albert** and **Cloris Leachman**, which was nominated for a Genie Award.

She is probably best known as the librettist, whose six poems advocating universal peace have been set to music by Toronto composer **Srul Irving Glick** for *The Hour Has Come*. It's a choral symphony, which has been performed in both Carnegie Hall and Roy Thomson Hall, and is a prize-winning album recorded by CBC Enterprises.

I admire her most, though, for her sensuous and uninhibited love poetry. The free verses she wrote in her two previous Fiddlehead Poetry Books — *Daisies On A Whale's Back* and *Seasons In Transition* — are voluptuous with passion and yearning. Typical is her poem, *Waiting For 5.30*:

In the days
you are not here
there is only the flower
I buy for our pleasure
to cheer me.
I am not in uniform
and want your eyes and
mouth and hands
to spill over me
like the milk of coconut
we drank
when I bought long candles
and ate you for dinner.
Last night
in the bath
I saw you
and we loved,
trying not to
hit our heads
on the faucet,
watching our reflection
in the shower piece.
Later I held you
as I slept.
But in the office
you are everywhere,
not here,
and I sit in the emptiness
waiting for 5.30.

I await eagerly the publication of her next book, which she is now completing on arts council grants, *Poems Of An Emerging Woman*. Like her other works, I am sure it will brim with the shmaltz of life.

* * *

A tip of my hat this week goes to the following Jewish creators in the arts.

Mazel tov to **Ed Mirvish,** the only Canadian to be named a Commander of the Order of the British Empire in the Queen's New Year honors list for his services to British theatre. When I asked the Royal Alex and Old Vic theatre impresario whether I should bow and call him Commander Honest Ed, he grinned and said, "Search me. I'm an amateur in the titles business."

Puppeteer **Charlotte Levinson** would like you to know that her cast of Puppet Relations characters — Scarecrow, Max and Simon Noooooodle ("six Os, please") — are Hebrew-speaking. They'll be performing for children, age 4 to 12, on Jan. 17 and March 15 at the Puppet Centre, 171 Avondale Rd. She also does puppet, ventriloquism and clown shows for birthdays and bar mitzvahs (967-3489).

Children's entertainer **Helena Fine**, a member of the Chamber Choir of the Holy Blossom Temple Singers, has issued her first cassette, for kiddies aged from 2 to 7, which is available at Toronto Judaica stores. It's the $10 *Helena And Her Magical Basket*, which contains original songs by guitarist **Yuri Grosman,** including the charming *Chanukah Rap*, *The Tickle Song*, and *Goodbye Song* in English, Hebrew, Czech, French and Spanish. The former Israeli is available for fund raising parties (782-6189).

Congratulations to comedian **Richard Liss**, who is the chief laugh grabber in the role of a Jewish Hollywood director in *Singin' In The Rain* at the Limelight Dinner Theatre (482-5200).

* * *

I bow out with a quote from the stimulating new book, *When Freedoms Collide* (Lester & Orpen Dennys; 419 pages; $27.95). It's by **A. Alan Borovoy**, the Toronto Jewish lawyer who has been legal counsel for 20 years for the Canadian Civil Liberties Association.

He cites **Rabbi Gunther Plaut** as questioning the wisdom of giving publicity in the courts to hatemongers the likes of **Ernst Zundel** in the monstrous claim that Auschwitz was a Jewish country club rather than a Nazi death camp: "If someone calls your mother a whore, you don't debate the subject. To do so is to give the allegation an aura of legitimacy. It also perpetuates the indignity."

Marrus and Renglich win TJC book awards

TORONTO —

Prof. Michael Marrus and Szloma Renglich are the winners of the annual book awards of the Jewish book committees of the Toronto Jewish Cultural Council of Toronto Jewish Congress.

Prof. Michael Marrus

The Joseph Tanenbaum Prize has been awarded to Prof. Marrus of the University of Toronto's history department for *The Holocaust in History*, published by Lester and Orpen Dennys, Toronto.

"The work was chosen for excellence in Canadian writing and scholarship on a subject of Jewish concern and for its clear, masterful overview of a complex historical question," says Prof. Adam Fuerstenberg, chairman of the comittee.

The comittee's annual award for creative writing went to Renglich for *When Paupers Dance*, published by Vehicule Press, Montreal, "for excellence in creative Canadian writing on a Jewish theme."

This touching and riveting story of growing up in the Pre-World War II ghettos of Poland is the autobiographical novel of a 76 year old Holocaust survivor.

The awards will be presented on Feb. 16 at a community-wide celebration sponsored by the council, the Jewish Public Library, the Friends of Yiddish, and the Holocaust and Yiddish committee of TJC.

The prizes each carry a $500 award.

Larry Tomarin

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Arts

Stroke victim's documentary looks at disarmament

Mile Zero is filmmaker's triumph over medical odds

By
JANICE ARNOLD

MONTREAL —

In August 1987, Montreal filmmaker Bonnie Sherr Klein suffered a serious stroke. At the age of 46, in the prime of life, she was suddenly on the brink of death.

This past November, still far from fully recovered from the stroke which was caused by a congenital malfunction in the brain stem, Klein achieved a personal triumph over the medical odds. *Mile Zero: The Sage Tour*, the film she was working on when she was stricken, was released.

Mile Zero, a documentary about four Montreal teenagers' mission to bring a pro-disarmament message to schoolchildren across the country, had its premiere in Toronto Nov. 27 and has since been shown in Vancouver, Edmonton, Saskatoon, Winnipeg, Halifax, Sydney, NS, and, finally, in Montreal.

There were times when Klein thought the film would never be completed. The film was shot across Canada between September, 1986, and May, 1987. Klein said she became ill "just when we got back and had screened all the footage and begun to select and assemble...

"My survival was a real issue for a period of time. And then in September (1987), I had a life-saving operation in London, Ont. Since then it has been a slow process of recuperation and rehabilitation."

The film was co-produced by the National Film Board of Canada and DLI Productions. Klein directed *Mile Zero*, Irene Angelico is the producer, and Sidonie Kerr edited the film. Klein's previous films include Not a Love Story, an indictment of the pornography business, and *Speaking Our Peace*, co-directed with Terri Nash, which was about peace initiatives by women.

The SAGE (Students Against Global Extermination) tour members were Desiree McGraw, Maxime Faille, Alison Carpenter and Seth Klein, the filmmaker's son.

They embarked on a 9-month nation-wide tour in September 1986 to speak to their peers about the threat of nuclear war, setting out from St. John's, in a third-hand stationwagon. Along their way to "mile 0," the end of the Trans-Canada Highway on the West Coast, they met over 120,000 young people in 362 schools in 150 towns.

Klein is grateful to Angelico (who did *Dark Lullabies* a few years ago) and Kerr for their assistance in making the film possible. As soon as she could, Klein returned to her work on the film to the extent she was capable.

"During the year of editing, as early as mid-October (1987), Sidonie brought me, on videotape, cuts of film at various stages. I would watch it on my home video and we would get together and discuss changes. My colleagues were incredibly patient during this period. They had to do much more on this film than they had originally committed themselves to doing."

By last spring, Klein had regained enough strength to be at the NFB for the crucial stages of final cut and mix.

Today, Klein, who was, a quadriplegic at her worst, walks slowly with a walker and has regained her speech, although her voice is weak. She is home after more than seven months of hospitalization, but continues down the arduous road of rehabilitation through intensive therapy.

Medical advice is always close at hand; her husband Michael is head of the Herzl clinic at the Jewish General Hospital.

Klein believes working on the film had a positive effect on her recovery. "It was great during my recovery to have a project outside myself. It motivated me.

"I think when you have a brush with death it makes you more aware of the preciousness of life, which is, in fact, what the film is about."

The idea for the student tour and film sprang from Maxime Faille and Seth's enthusiastically received address about peace to secondary school students at a conference in London sponsored by the UN Association of Ontario in May 1986.

"These kids all said they had never talked about this issue before. I was so moved by them, I decided that my next film would be about kids and peace. On the plane home, Max and Seth started joking about 'taking their show on the road,'" Klein recalled.

Seth, now 20, is in his second year at the University of Toronto majoring in international relations. He and Faille co-founded SAGE in 1983, while still in high school.

For Seth, the day-to-day grind of the tour was not always enjoyable. "But in retrospect, it was a great year. We never questioned the worth of it."

No. 1 Winnipeg booster recalled at book launching

By
MYRON LOVE

WINNIPEG —

Tribute was paid to the late Max Goldin and *An Affair with My City*, a book of selected short stories and essays written by him, was launched at a reception held by the Manitoba Branch of the Canadian Authors Association.

Goldin, who died in 1979 at the age of 66, was a lifelong Winnipegger. A bookbinder of the old school by trade, he had pursued writing as a hobby over the last 15 years of his life and was very active in the local branch of the CAA.

Speaker after speaker at the Rosh Pina Synagogue portrayed Goldin as a humble yet deeply passionate man, a man struggling to earn a living, but always ready to help and encourage others.

Rabbi Sholom Rappaport, spiritual leader of the Rosh Pina, spoke of his long friendship with Goldin, Goldin's love of books and his love of Winnipeg.

"He was Winnipeg's No. 1 booster, champion and fan," said Rappaport. "I come from New York originally. Max taught me to appreciate Winnipeg. He was a talented writer, a true artist and, just as Rome was never the same after Michaelangelo died, Winnipeg isn't the same without Max."

Anita Schmidt, president of the Manitoba Branch of the CAA, remembers how Goldin would always be the first to welcome new members to the association. "He was so busy encouraging and helping other writers I don't know how much time he had to submit his own writings to publications," she said.

In her introduction to *An Affair With My City*, Betty Dyck recalled how Goldin would show up at CAA meetings loaded down with clippings from magazines and papers of other group members' writing and paste them on the bulletin board. "Never one to seek fame himself, he enjoyed seeing others bask in recognition," she wrote.

An Affair With My City was assembled by a committee of eight under the editorial direction of Eileen Pruden and Garfield McRae. The 125-page book, printed by Winnipeg's Hignell Printing Ltd., includes stories and essays previously published in other local publications including the old *Western Jewish News*.

Goldin wrote with an eloquent yet earthy style laced liberally with Yiddish expressions.

"Autumn Leaves" for example, is a story about a man of about 70, widowed, expectantly preening for a meeting with his childhood sweetheart whom he hasn't seen in 50 years. He is thinking love and marriage and youth regained.

He finds instead getting off the train from Montreal an old lady leaning on a cane. They spend a pleasant week together reminiscing about old times and go their separate ways.

Then there is the tale of Izzy, a nice Jewish boy who can't do anything right in his mother's eyes. He finally gets so mad that, to get even, he goes out and marries his Gentile girlfriend. She turns out to be like his mother.

The foreword to the book was written by Goldin's younger daughter, Sherry, who died four years ago. She had begun to work on the book but didn't live to see it completed. Among the committee that produced the book was Goldin's other daughter, Phyllis, who lives in Minnesota. A son lives in Toronto.

2,000-year Jewish presence recalled in Belgrade exhibit

BELGRADE,
Yugoslavia (JTA) —

The Yugoslav capital is playing host shortly to the largest exhibition of native Jewish art, culture and history ever mounted in this country.

Titled Jews on the Territory of Yugoslavia, it opens here Jan. 16 for a 6-week run.

It will be in two sections, explained Milica Mhailovic, curator of Belgrade's Jewish Museum, because there is no single hall in the city big enough to contain all of it.

The exhibit may eventually travel to Tel Aviv, London and New York. It was seen last April through June in Zagreb, capital of the Yugoslav province of Croatia, and during the summer in Sarajevo, capital of Bosnia-Hercegovina.

Jews have lived in the country that is now Yugoslavia for nearly 2,0000 years. The land was always a bridge between Europe and the Middle East, a blend of many cultures.

It was home to more than 80,000 Jews before World War II. The Holocaust claimed the lives of about 67,000 Yugoslavs. Today, the Jewish population numbers roughly 6,000.

The exhibit shows their rich heritage. It brings together ritual artifacts and artistic works from more than 30 Jewish local and state museums in Yugoslavia. Among these are oil lamps and a menorah dating from the second century, and illuminated Hebrew manuscripts, such as the famous Sarajevo Hagaddah.

There are photographs and drawings of the architectural variety and large number of synagogues that once existed, old Jewish neighhborhoods, Jewish school groups, clubs, aid societies and summer camps.

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Lush oasis of Ein-Gedi hiker's haven

By
DAVID LAZARUS

EIN-GEDI, Israel — Israel is a land of many miracles, and one of them is surely the Ein-Gedi Nature Reserve, an oasis of rich plant and animal life literally footsteps away from the stark and barren Judean Desert across from the Dead Sea.

The miracle, of course, is that life in any form exists here at all amid such hostile surroundings.

The desert is bleak and foreboding: the sea, stagnant and salty.

But before the visitor's eyes lies a tropical and lush garden where flora, fauna, rare animals and verdant carpets of moss thrive in symbiotic splendor amid gurgling fresh-water brooks, craggy rocks and cascading waterfalls — a hiker's haven and a feast for photographers.

How such a place exists — and its history dates back 5,000 years — is largely a result of geographical serendipity.

Fresh-water rain in the Judean Mountains high and far away sifts into the terrain and trickles down through the jagged rock, creating seemingly miraculous fresh-water springs.

Most of the rain flows along two wadi beds bordering the oasis, creating smaller springs.

As a result, walls of lush moss and diverse combinations of vegetation — both desert and water plants — share the landscape.

Ancient remnants

There are six hiking trails, from one hour to seven hours in length, snaking through the reserve.

Ein-Gedi's natural attraction as an oasis dates back 50 centuries. Evidence of settlements goes back to 3000 BCE.

The first inhabitants left behind temples and fashioned copper vessels found in caves about 12 kms. south in Nahal Mishmar.

The author of the Song of Songs found inspiration in Ein-Gedi's beauty, and from Israelite times through the Persian, Hellenistic (Hasmonean), Roman, Byzantine, and early Moslem periods, settlements flourished, cultivating plants and medicinal and cosmetic products.

There is evidence nearby of Jewish hero Bar-Kochba's presence, and Ein-Gedi was one of the final areas liberated during the War of Independence. There are also ancient aqueducts, synagogues, pools and caves.

One of Israel's most productive kibbutzim is just outside the reserve.

Visiting tourist and Sabras alike keep discovering new wonders here, one of the 13 Israeli reserves listed in the United Nations' global list of national parks.

Nature lovers can try and sort out the estimated 60 species of wild trees, some of which grow nowhere else in Israel.

Ibex, a wild goat that has become Ein-Gedi's emblem, roam about. And hyrax, actually a tropical type of badger unique to the area, reside in Ein-Gedi's rocks and climb its trees.

Foxes, hyenas, and the occasional wolf and leopard also make their presence known, and the Ein-Gedi reserve has won something of a reputation as a paradise for birdwatchers.

In keeping with the commitment to preserve the reserve's natural state, visitors are advised not to touch the many archeological relics and not to stray from the footpaths.

As well, more intrepid hikers who wish to sojourn in the desert are instructed to inform reserve wardens or guides at the nearby field school. Keeping to the specially marked paths and proper equipment is especially important in these area, hikers are warned.

Visitors who wish to spend the night in the desert are also advised to obtain security confirmation beforehand at the field school. There is a nearby youth hostel.

Visitors to Israel with an interest in seeing the Ein-Gedi Nature Reserve can just show up or contact the reserve by calling (059)-76018 or the Nature Reserves Authority, at (02)-536371.

The address by mail is the Nature Reserves Authority, 78 Yirmeyahu St., Jerusalem, Israel.

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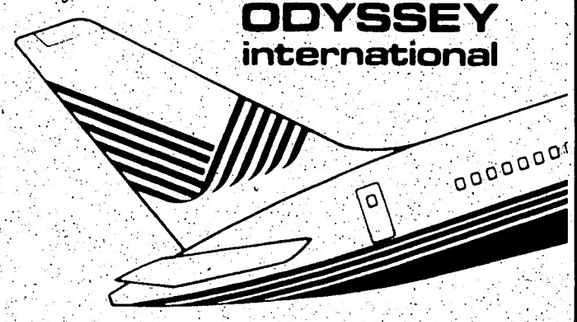

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Culture vultures can enjoy arts, sun in south Florida

By
ROSE KLEINER

MIAMI —

The arts are now a vital part of life in the Miami area. Visitors this winter can enjoy excellent theatre, music or dance performances almost every evening of the week.

South Florida now has 14 professional theatre ensembles. The selection of plays, and the standard of performances, has never been better.

Ruth Forman, the "first lady of Florida theatre," passed away this fall, but her legacy has taken root in south Florida, and her two theatres are continuing the tradition of excellence which she established.

The Ruth Forman Theater in North Miami will run *Flora, The Red Menace*, until Jan. 27, and *Social Security* from Feb. 9 to March 10. The Ruth Forman Theater West, in Sunrise, will feature the comedy, *A Thousand Clowns*, from Jan. 18 to Feb. 12. The play was written by Herb Gardner, the author of I'm Not Rappaport.

March 1 to 26 will bring the new musical, *Personals*, which deals with love relationships and the "personal" column of newspaper ads.

At the Caldwell Theater, in Boca Raton, now in its 13th season, the plays have always been stimulating, and entertaining. All of January, to Feb. 12, they present *Over Here!*, a musical about the Andrews Sisters. Another, *Antigone*, a new drama about a college professor, will run Feb. 21 to April 2.

You can see *They're Playing Our Song* at The Actors' Playhouse (Kendall Mall) Feb. 22 to March 12, and *Golden Boy* at the Coconut Grove Playhouse to Feb. 12.

The Florida Shakespeare Festival, at the Minorca Playhouse in Coral Gables, has scheduled *Pygmalion* for Jan. 31 to Feb. 19, and *The Taming Of The Shrew*, Feb. 28 to March 19.

In Miami Beach, the Theater of Performing Arts will show *Les Miserables* until Jan. 22, and Anything Goes from March 22 to April 2.

Fort Lauderdale's Parker Playhouse will feature *Steel Magnolias* until Jan. 29 and *Drood*, March 7 to 26. *Driving Miss Daisy* will be at the Royal Poinciana Playhouse, in Palm Beach, to Jan. 29.

The New World Symphony, at Miami's Gusman Center, will play Beethoven and Dvorak on Jan. 26, and will present an All-Russian program of music on Feb. 16.

Boca Raton's Temple Beth El, which hosts many cultural events, will feature pianist Vladimir Feltsman on Feb. 1, and the Guarneri String Quartet on Feb. 22.

Mstislav Rostropovich, who was named Musician of the Year 1987, will conduct the National Symphony Orchestra, in an All-Tchaikovsky program, on Feb. 5, at Florida Atlantic University, in Boca Raton. This will be a special presentation by the Concert Association of Greater Miami.

Concerts at the Dade County Auditorium (Miami) will feature cellist Yo Yo Ma with pianist Emanuel Ax (Jan. 27), and Isaac Stern (Feb. 27). The Israel Philharmonic Orchestra, with Zubin Mehta conducting, will play there on March 25.

In March the Theater of Performing Arts will present Yitzhak Perlman on the first, and the Prague Chamber Orchestra, with pianist Jeremy Menuhin, on the ninth.

Ballet lovers will be able to enjoy several famous performances at the Theater of Performing Arts in Miami Beach. The American Ballet Theater, under the direction of Mikhail Baryshnikov, will present Swan Lake on Feb. 4. The Moiseyev Dance Company will make its Miami debut Feb. 16-19, and soloists from the Bolshoi and Kiev Ballets will appear on March 11 and 12.

The Israeli Musical Revue, We Are Here, will be seen at this theatre Feb. 21-23. The Revue, which comes directly from Israel, consists of a company of 75 who present song, dance, music and comedy.

Israeli singer Aliza Kashi will appear at the Baily Theater, Fort Lauderdale, on Feb. 12. The Ultimate Event, a pop musical program with stars Sammy Davis Jr., Liza Minelli and Frank Sinatra, is scheduled for Jan. 21 at the Miami Arena.

Fine art can be enjoyed in south Florida in several locations. ARTIsrael: The 1980s is the name of an exhibit to be shown at the Museum of Art in Fort Lauderdale, Feb. 20-26. The Lowe Art Museum, in Coral Gables, will show paintings by Soviet Jewish artists from Feb. 7 to 29.

There is a continuous show of works by Yaacov Agam, Calman Shemi, Vasarely and others, at the Circle Gallery in Miami Beach.

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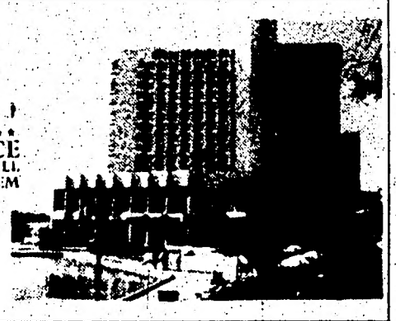

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"Quality foremost concern"

Goldman kneads 'Peg bakery into success story

By
MYRON LOVE

WINNIPEG —

In the 15 years he has owned City Bread Co. Ltd., Max Goldman has built the kosher Winnipeg bakery from a small family-run operation into a major Western Canadian supplier of rye bread and other bread products.

City Bread is one of Winnipeg's oldest bakeries. It was opened near the beginning of World War I by a gentleman named Shlein as The Workingman's Bakery and was later run by Sam Rachootin. In the 1920s and 1930s, it was Winnipeg's largest Jewish bakery.

Goldman bought the business from the Perlmutter family in 1973.

"It was a small operation with a good name and a good product," Goldman said. "In the North End, it was a household name. We still maintain a good name. Quality is our foremost concern."

Goldman is as much a success story as his bakery. Born in eastern Poland in 1918, he was drafted into the Russian army when World War II broke out serving first in the Caucasus area and later with the Polish army at the front.

At war's end, recognizing Jews were no longer welcome in Poland, he made his way to Berlin. Although he and his wife had relatives in Chicago, he chose to come to Winnipeg and "make it on my own," he said.

The Goldmans arrived in May 1948, with $10 in their pocket. Goldman's first job was in a bag factory owned by a former employee of his father's. He began buying and selling produce on the side.

Around Rosh Hashanah, he was offered a job as a doughnut salesman. He got a loan to buy a truck — "my strength was my collateral" — and was soon the top salesman. A few months after he started, his boss retired and sold him the business. Within a year, he had 10 drivers working for him.

From the doughnuts, he went into the bakery trade first buying a business called North West Bakery, then City Bread.

"We have quadrupled the size of City Bread in 15 years."

City Bread today has a workforce of over 100 employees. The company sells its rye bread and other products to all major chains and restaurants in Winnipeg and major accounts from Thunder Bay to Vancouver.

"We are proud to be under the supervision of Winnipeg's Vaad HaRabonim but we don't do it for the money. From Jewish customers, we couldn't pay the light bills. Ninety-nine percent of our customers are non-Jews — we used to sell challah to the Eskimos up north, for example. We keep the bakery kosher because we want to keep up the tradition."

Although City Bread's bread and butter, so to speak, is rye (it produces about 75% of the rye bread consumed in its market area), it does not live by rye alone. The company also produces white bread and pumpernickel, European breads, dinner and submarine rolls, bagels, challahs and a variety of pastries and other specialty items.

"We are always trying to improve our existing products and develop new ones. A couple of years ago, we were the first bakery in Canada to develop frozen Winnipeg rye. We ship the frozen product across Western Canada.

"We tripled our bagel capacity last year and, in November, we began producing pita bread."

Now 70 years old, Goldman is ready to slow down. His son, Harvey, a graduate lawyer, has been in the business for a number of years and will gradually take over his father's responsibilities.

Max Goldman

Koor Industries gets bankruptcy reprieve

TEL AVIV (JTA) —

Koor Industries, the giant Histadrut-owned conglomerate, was given a reprieve from bankruptcy recently.

District court Judge Eliyahu Winograd allowed Koor another month to reach agreements with its many creditors at home and abroad.

Until the court reconvenes on Jan. 22, "Koor will be able to continue its normal activities, as if no liquidation requests were filed against it," Winograd stated.

The judge made clear however that whatever happens, Koor will not be allowed to go under because it is too important to the Israeli economy.

The industrial and commercial complex, with its many subsidiaries, is the largest single employer in the country. It accounts for a significant percentage of Israel's export trade and its gross national product.

The creditors seem anxious to cooperate. Although it was Bankers Trust Co. of New York that originally applied to the Tel Aviv court for liquidation proceedings, the attorney for Bankers Trust supported the request by the attorney for Manufacturers Hanover, another New York Bank, to delay the hearings.

Koor owes millions of dollars in delinquent loans to American and European banks, though its largest creditors are Israeli banks.

According to some observers, Koor's difficulties in large measure may be responsible for the Labor Party's agreement to form a new governing coalition with Likud.

Shimon Peres, foreign minister in the outgoing government, will be finance minister in the new cabinet. In addition, Labor will chair the powerful Knesset finance committee.

That will enable it to help out Koor and other faltering Histadrut and kibbutz enterprises, which are strongholds of Labor's political and financial support.

New director continues day camp's Fine tradition

TORONTO —

Jennifer Fine Pezim has just completed her first year as director of Forest Valley Day Camp.

She took over the day-to-day operation of the Bathurst Manor-area camp father Bert Fine began in 1956.

Fine, who has been involved in camping since 1937, has remained on as a consultant to his daughter, who herself apprenticed for many seasons in different capacities.

"I look forward to continuing the Forest Valley tradition and in the nurturing of children — our most valuable possessions," she said.

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Business Outlook

Intifada hits textile industry hard

By
JUDY MALTZ

TEL AVIV (JPFS) —
Israel's textile industry, more than any other sector of the economy, has bourne the brunt of the intifada. By all accounts, 1988 was the worst year in the industry's history.

Plants with big names like Beged Or, Ligat and Lena have all been closed down. The once-booming Kitan Ltd. has shut two of its factories — one in Dimona and another in Beit She'an. Carmel Carpets Ltd. doesn't have enough money to pay workers in its two textile factories in Or Akiva. And the list goes on.

Polgat Ltd., the country's largest textile concern which produces a wide range of casual clothing for the local market and for export, lost money for the first time in almost 20 years. Delta-Galil Industries Ltd., the underwear and hosiery manufacturer which is No. 2 in size, may still be in the black, but it is certainly not making as much money as it used to.

Bigger manufacturers are doing better than the smaller textile companies that rely on the West Bank and the Gaza Strip markets, where sales have come to a halt over the past 12 months. Exporters, says Haim Kamenitz, head of the textile division of the Manufacturers Association, have seen the virtually frozen dollar-shekel exchange rate cut deeply into export profitability.

"The textile industry is always the first to be affected by changes in the economy. I could have told you a year ago that we were heading for a recession."

About 20% of the industry's $1.8-billion annual output had traditionally gone to the territories. But the intifada has hurt business badly. Fewer Palestinians working in Israel are appearing at their jobs, cutting into their income; strikes and curfews have forced storeowners to reduce their business hours; harvests have been curtailed; and exports to Jordan, once a major market, have slowed or stopped entirely.

Textile production has also been hurt. About 10% of the 60,000 workers employed in the industry before the uprising broke out lived in the territories.

Kamenitz estimates that sales to the local markets have dropped 15-20 per cent. The exchange rate has prompted many manufacturers to reduce their overseas sales. The result is an 8-10 per cent drop in exports.

* * *

The textile industry's slump follows two especially good years. In 1986 and 1987, demand was very high at home and abroad, and exports grew at an average rate of 30 per cent a year. There were also big investments in new capital and automation.

But in 1988, demand for textile products fell everywhere.

"This didn't necessarily mean that we got fewer orders," Kamenitz said, "but prices began to fall, and there was a lot of pressure on us to reduce our prices."

In addition to reducing export profitability, the frozen exchange rate made imported goods cheaper in shekels, bringing unwelcome local market competition for Israeli-manufactured textile products.

Kamenitz warns that the industry will not be able to survive, unless it is allowed to operate under the same conditions as its competitors in Europe. These include a realistic exchange rate, lower interest rates, no government intervention in setting wage rates and lower taxes.

"If the government's policy was in the right direction, all our output which used to go to the territories could have been diverted to exports this year."

Kamenitz says he is confident the government will eventually realize that it serves the interests of the state to assist the textile industry.

"We employ 55,000 breadwinners and are responsible for $600 million a year in exports, which goes to prove that this industry is healthy, efficient, and modern. What is the government going to do — spend hard-earned foreign currency on clothing?"

If the industry didn't have a future, he points out, big multinational concerns like Sara Lee wouldn't bother investing here in companies like Delta-Galil. Neither would Joe Brender, one of Australia's wealthiest Jews, who recently purchased 26% of Argaman, the company Kamenitz heads.

Young entrepreneur finds his niche as fashion retailer

By
CYNTHIA GASNER

TORONTO —
At 24, Tovi Mamann is a handsome, self-made success in the fashion industry, the proprietor of three ladies retail ready-to-wear stores.

Born in Casablanca, Morocco, the Mamann family came to Canada when he was 4 years old.

"Our family left Morocco because of the way the Arabs were acting towards Jews, and we were concerned it would get worse."

Mamann's father, Armand, had been in the retail ladies wear business in Morocco. In Canada, he went into the liquidation business buying out bankruptcy merchandise. He later opened a manufacturing operation producing skirts, blouses and dresses.

After attending the Associated Hebrew Schools of Toronto and graduating from high school, the younger Mamann went to California to study real estate. In 1984, he returned to Toronto and received a real estate licence.

With long-range plans to invest in real estate, Mamann decided he would first open a business and he chose the business he had known in his childhood.

Tovi Mamann

"With only $5,000 and the moral support of my father, I found my first location at 392A Spadina Ave. and opened Alan Austin Ladies Wear with a moderate-priced line."

He soon realized that there was a demand for better quality clothing in his trendy shop in the Kensington market area, and he began merchandising dresses in the $125 to $300 range, as well as better blouses, skirts and accessories.

Two years ago, the young entrepreneur opened his second store at Square One in Mississauga. Called Gabrielli, the store carries exclusive labels from France and Italy as well as quality manufacturers in Canada.

And recently, he opened his third store called "tovi," also at Square One. Mamann says this store "will be even more avant-garde."

Turning to fashion trends, he says that the fashion industry in Canada differs greatly from that of the United States.

"Many designers in Canada make the mistake of following American trends instead of setting their own. We must realize that we, in Toronto are conservative and follow the British tradition, whereas Montreal tends to follow the more traditional European styles."

He notes that this fall, lengths will once again drop below the knee.

"The shorter skirts did not catch on. But leather trim will continue to dominate the fashion market."

He adds that colors should be decided by the individual store, not by the industry as a whole.

Mamann's brother, Lyor, operates Pour Elle Boutique on Bay St., in College Park.

"Lyor and I are presently exploring the manufacturing concept. We feel that we understand the retail industry and know what the customer needs and wants."

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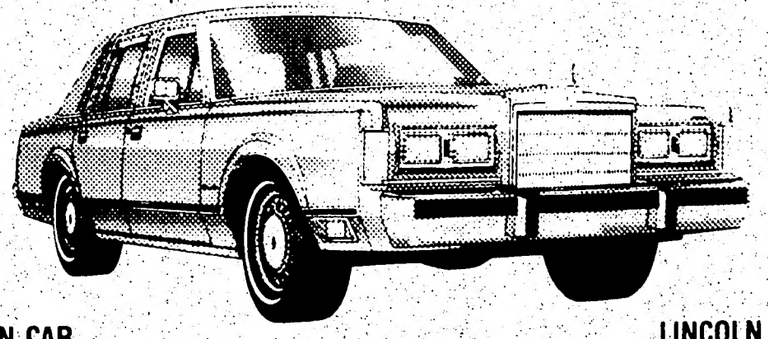
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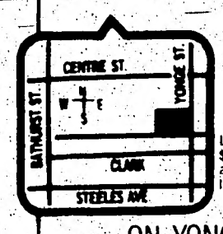

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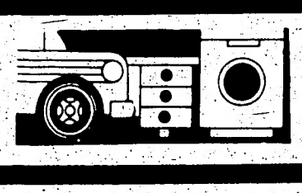

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Spacious 3 bdrm., mn. flr. fam, Hollywood kit. Modern decor, near all amenities. $324,900. Ted Waxman, 731-7111.

BATHURST-CENTRE — CRAMPED? NEED ROOM?
4 bdrm., mn. flr. fam. & laundry, dble. gar., extras, walk to synagogue. Value at $349,900. Dillon Jones, 731-7111.

BANBURY-LESLIE — IDEAL LOCATION
Sparkling 4 bdrm., 3 bths., new addition, cathedral ceiling, skylights, super lot. $739,900. Perry Waisglass, 731-7111.

WILLOWBROOK/GREENLANE, BUDGET PRICE
Exquisite 3 bdrm., huge fam. rm., fin. bsmnt. with nanny's qtrs., extras galore! Landscaped. $319,000. Ted Waxman, 731-7111.

AVENUE RD.-LAWRENCE — QUIET & SECLUDED
Charming 4 bdrm. Tudor, original architectural detail, 2 firepls., gleaming hdwd. floors, $659,900. Ruth Zbarsky, 731-7111.

AVENUE RD.-EGLINTON — DETACHED
Spacious Duplex, updated 2-2 bdrm. + legal bsmnt. apt. Separate entrances, firepl., dble. gar. Gabby Goldring, 731-7111.

SEE OUR ADS UNDER CONDOMINIUMS FOR SALE

ALAN NEWTON
REAL ESTATE LTD. REALTOR

SANDRINGHAM DRIVE "POWER OF SALE" $849,000
Newly Listed! Unique! Newly built! 5 Bdrms! Finished Bsmt! Huge Lot. Favorable Financing! Mark McKaig 764-7200.

BAYVIEW - 16TH "BAYVIEW HILLS" $609,900
Excellent value, approximately 3,700 sq. ft, 5 bdrms, 4 washrooms, main family rm + den. Maxine Povering 764-7200.

BATHURST - HWY #7 $539,000
Enormous lot, beautifully treed, newly built 4 bdrm, finished bsmt, family rm + den. Lora Yakobson 764-7200.

BATHURST - CENTRE QUIET COURT $459,900
LARGE 4 bdrm backing onto greenbelt, sunken family rm, den, master bdrm + sitting area, extras. Mark McKaig 764-7200.

ROSEDALE NORTH VALUE! $439,900
Greatly reduced! Excellent value! Approximately 3,100 sq. ft, 4 bdrms, greenhouse kitchen, landscaped. Kathy Kagan 764-7200.

BATHURST - WILSON BUNGALOW $359,900
132' lot, 3 bdrms, sep living-dining rms, self contained bsmt, family size kitchen, good condition. Maxine Povering 764-7200.

ROSEDALE NORTH VALUE — ONLY $349,000
1st ad! Large 3 bdrms, Hollywood kitchen, family rm, fireplace, air, double garage, pie shaped lot. Al Sidofsky 764-7200.

BATHURST - CLARK MAGNIFICENT $338,900
1st ad! Upgraded in every way, finished bsmt, large principal rooms, must be seen! Maxine Povering 764-7200.

SPRING FARM VALUE ONLY $274,918
3 bdrm on Glenmanor Way, bay windows in living & master bedrms, eat-in kitchen, good financing. Al Sidofsky 764-7200.

CONDO IN PROMENADE TOWERS $229,900
1st ad! Bargain priced! 1,250 square feet, 2 bdrms, southern exposure. Al Sidofsky 764-7200.

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ROYAL LEPAGE

It's you that counts the most.

SUPER STARTER. GOT KIDS? NEED SPACE?
$269,900. Huge 150' Lot. Main Fl. Fam. Rm. Many Upgrades + Extras. May Pos'n. Call Warren Cooper 221-5515.

THIS LOADED HOUSE SPARKLES
$429,900. Leslie/Steeles. Feb. Pos'n. Executive Sized 4-Bd. 2-Storey. Huge Lot. Most Wanted Features. Near Good Public + Associated Schools. Call Warren Cooper 221-5515.

HOGG'S HOLLOW — TOTAL LUXURIOUS RENOVATION
$1,895,000. - Magnificent home on cul-de-sac with 222' river panorama. 30' gourmet kitchen, fabulous private master wing, poolside Florida room, 9' ceilings, granite, marble, bleached oak, French doors & much more. Very elegant! For details, please call Erica Shapero 497-2555.

1ST AD! PRIME CASA LOMA
$679,000, charming 4-bdrm. centre hall on cul-de-sac. Pretty bay-windowed l.r./d.r. Large sunny kit. Central air. Pr. drive. Carol Barkin, 921-1112.

Royal LePage Real Estate Services Ltd. Realtor

736-9797 RE/MAX
venture inc., realtor
an independent member broker

Wanda Biernat
Sales Representative

CONDOS

Davenport/Avenue Rd.
Outstanding 1-Bdrm. + den, + terrace, ensuite bath, rooftop recreation area, whirlpool, sauna, concierge. Location!!! $276,000.00.

Harbour Square
'Simply sensational' 2-level, 1-Bdrm. suite, magnificent lake view, black granite entry, mirrored walls, floor to ceiling sliding glass doors, designer kitchen, 6 new appliances, new broadloom, +++. $425,000.00

INVESTMENT
Bathurst/Sheppard
Luxury legal triplex in prestigious area. Large, private backyard. Fully tenanted, excellent rate of return. Vendors motivated. $499,900.00.

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

BATHURST-CLARK
4 bdrm. Separate liv. & din., large eat in kit. W/o to patio, fam. rm. firepl. 3 baths, circ. stairway. 2 car gar., extras. 633-7373.

CLARK-ATKINSON
4 bdrm., den o... v, upgraded kit. Large fa... SOLD ...s, main fl. laundry, dbl. gar. 633-7373.

NORTH BATHURST
Spacious custom built 4 bdrm. 2 storey. Liv. & din. comb., fam. rm., w/o, 3 baths, large kit. Dbl. gar. Steps to all. 633-7373.

BATHURST-SHEPPARD
4 bdrm. side ... SOLD ... size liv. & din., large kit ...ains, fin. bsmnt., dbl. gar. 633-7373.

n. s. smith
REALTOR

BATHURST-FINCH
2,400 SQ. FT. 2-STOREY
4 bdrms., mn.-flr. fam. rm., stained parquet, huge kit. w/walkout, 4 baths, rec. rm., appl.; loads of extras. Sally Rosen, 884-4425.

BAYVIEW-FINCH
FREEHOLD TOWNHOME
Walk to Beth Tikvah. Award-winning design. 2 firepl., 3 bths., spacious English garden. Simply beautiful. Shams Popat, 764-7111.

BATHURST-DREWRY
68'x119' LOT!
Cost updated bung., fin. bsmnt., build or move in. $339,900. Eileen Lam/Lorraine Bramson, 764-7111.

BATHURST-TEEFY
A SPECIAL LIFESTYLE
Magnificent custom home, ½ acre ravine lot, indoor pool, superb entertainment area. $1,850,000. Lorraine Bramson, 764-7111.

HOMELIFE/HERITAGE GROUP LTD.

Canada Trust/Realtor
The Canada Trust Company

CONDO — CONDO — CONDO!
$190,000 at Glencairn subway choice of one, two and three bedroom. Pool, sauna, shabbat elevator — access to shop. T.V. security system — underground parking. Call for more info on condo — D. Abraham 783-3333.

BATHURST GLENCAIRN
$695,000 — 4 bdrm + new remodel kitchen, marble large foyer — thousands spent shows like a model 50 x 130 lot — walk to synagogue — school — shops — D. Abraham 783-3333.

RYBAK
REALTY LTD. RLTR

BATHURST-GLENCAIRN
Gorgeous 4 bdrm. 2 storey. Huge gourmet kitchen. Main floor laundry & family room. Fabulous fin. bsmt. with self-contained apt. Extras galore! 3 years new! Mrs. Rybak 787-7151.

WALK TO SHUL
Bathurst-Clark, beautiful 3-bdrm. + prof. fin. bsmt. w/nanny's qtrs. 4 baths, many upgrades, fenced yard, best price for this location. For more details Gila Wolf, 787-1712, 222-2748.

2 Houses For Sale Private

Bathurst/Clark - Detached luxury 2,900 sq. ft., 4 bedroom, 3½ baths, finished basement, 2 fireplaces, double garage, landscaped, many extras. $459,000. 886-1161. No agents.

REAL ESTATE

2 Houses For Sale Private

Bathurst/Ranee - Lot 70' x 135', custom built classic 4 bedroom, 3½ baths, breathtaking kitchen, large family room, 2 fireplaces, spectacular finished basement with self-contained apartment, double garage, central vac & air, alarm system. $499,000 firm. Call 789-9893. No agents.

3 Houses For Rent

Bathurst/Sheppard - 2 + 2 bedroom bungalow, close to synagogues, shopping and TTC. $1,100/month + utilities, central air. Reference required. 270-0415, 10 a.m. - 4 p.m. daily, Monday - Friday.

BATHURST & WILSON
Lovely 2 bd. bung., lg. yard, gar., 4 appls., avail. imm. $1,050 + 445-5411

5 Condominiums For Sale

SKYMARK — DON MILLS & FINCH

CHOICES OF 1, 2 or 2br + den. **CONTACT MR. SANTEE LEUNG, THE SKYMARK SPECIALIST,** 441-2003/24 hrs. on call with carphone + pager.

Santee Realty Inc.

BATHURST-CLARK
Spectacular view with over 1,900 sq. ft. of luxurious living. Marble foyer, plush broadloom, huge kitchen. 2 bdrms, 2½ baths. Corner unit. Walk to synagogue, shopping.
JEREMY SCHARF 499-9999

GOLDEN KEY
REALTY LIMITED REALTOR

- **Hemispheres II.** 2 bd. + sunrm. Reduced by $30,000, now only $259,000.
- **Madison. Yonge/Shepp.** 2 bd., low flr., open balc., only $339,000.

NAWEL SETH 630-1999

SETH REALTY LTD.

COURTLAND YOUR CHOICE
- Lg. 2 bd., den + Fla. rm, hdwd. flrs., S. expos., decorated, 2 car pkg., $244,900. Ted Waxman, 731-7111.
- Spacious 2 bd., 2 bths., Fla. rm., balc., new kitch., $259,000. Ted Waxman, 731-7111.

A. UNGERMAN RLTY., RLTR.

- **Primrose I.** Fabulous 2 bd., den, S. expos. $214,900. Ted Waxman, 731-7111. A. UNGERMAN RLTY., RLTR.

6 Condominiums For Rent

"Yuppie Delight"
Bathurst/Steeles - New 2 bedroom, 2 bathroom, parking. Available February 1st. $1,300/month. No Saturday calls 785-4636.

Bathurst/Centre - Luxurious 2 bedroom, 2 bathroom, 5 appliances, parquet floors, parking, security, recreational facilities, many upgrades. $1,300/month. Available March 1. 764-0477 evenings.

Clark and Hilda - Conservatory I - 2 bedroom, 2 bath, $1,350. Available immediately. 731-2177.

Furnished 3 bedroom luxurious condo for rent. 150 Neptune Drive. Available February 1st/89. Call evenings 633-3798.

2 bedroom luxury condo, across from Baycrest Hospital, $1,100, call after 4 p.m. 789-9323.

Luxurious 2 bedroom condo, with sunroom, all appliances and indoor garage at 7601 Bathurst Street, on the 16th floor. From Feb. 1st. $1,250/month inclusive. Phone 731-7776.

Promenade - 2 bedroom, southwest corner, 2 bathroom, shower, sunroom, balcony, parking, locker, 3 appliances, June 1st occupancy. By appointment 886-5570.

6 Condominiums For Rent

3000 Bathurst - Immaculate, beautiful 2 bedroom, 2 bathrooms, 5 appliances, new blinds. 486-0409, no Saturday calls.

7 Condominiums For Rent/Sale

3000 Bathurst - 2 bedroom luxury condo, reduced to $279,000 or $1,525/month. 324-8157 or 597-4151.

9 Accommodation Available

Bathurst/Sheppard - Furnished room (second available), in townhouse, private bathroom, kosher kitchen. Female preferred, suit student. 633-8714 evenings.

11 Shared Accommodation

Bathurst/Wilson - Woman has 2 bedroom apartment, partly furnished, new appliances, laundry, parking, suitable for student. $385 + utilities. 785-0921 after 6 p.m.

Bayview/Highway 7 - Beautifully furnished luxury 2 bedroom, 2 bathroom condominium, health club, racquetball, squash courts to share with 28 year old Jewish business executive. 886-8548, 497-2511.

Young professional wanted to share 3 bedroom townhouse in Bathurst/Steeles area. Call Suzanne 663-9481 days, 665-2835 evenings and weekends.
and weekends.

Yonge/Clark - M/F, large new townhouse, fireplace, TTC, parking, shopping. $500 + 881-6047 (message).

12 Apartments For Rent

New 1 bedroom basement apartment, bright, TTC, Shuls, $625, non-smoker. Bathurst/Clark. 881-6278.

Large basement apt. in house, separate entrance, Bathurst/Steeles area. Newly renovated. Available February 1st. Call Amy 764-0775.

Leslie/McNichol - 2 bedroom apartment, large kitchen with appliances, spacious living room, carpets, drapes, nice neighbourhood. Close to TTC, 1 or two females preferred. No pets. 493-6382.

18 Florida Property For Sale

Hallandale (LaMer) - Desirable south building, 2 bed, 2 bath w/den, 6th floor, southwest exposure. Indoor deeded parking, security, tennis, restaurant, beach. $135K U.S. Owner 407-394-3221.

18 Florida Property For Sale

Boca Raton - Whisper Walk - 2 bedrooms, 2 baths, large corner apartment, $75,900 U.S. by owner. 1-407-483-9328, 18591 Egret Way, Boca Raton, Florida 33496.

Boynton Beach
Hunter's Run
Must see to appreciate. Downstairs corner 2 bedroom den convertible, condo, decorator furnished, tile floors throughout, panoramic view of double fairway, many extras, turnkey, short walk to clubhouse, priced to sell. 1-407-734-6836, 1-407-734-6818.

Pembroke Pines - Hollybrook Towers - 1/1½, free golf and tennis. Death forces sale. 305-935-9937.

19 Florida Property For Rent/Sale

Pompano Beach - Deluxe condo, 2 bedroom, 2 bath, large veranda, recreation. Furnished. January 11-end of season. 740-8632, evenings 884-8312.

BOCA RATON, FLORIDA
I have homes and condos available in this superb area. Specializing in fabulous country club communities. Please phone **Janet M. Rubin, R.A. at John B. Dolan Real Estate (407) 391-2806 or eves: (407) 368-7680.**

21 Israel Properties

FOR SALE
NETANYA
Overlooking Beach
Luxury condo apartments from 750 sq. ft. Option rentable income.
George Stern
665-7888 W. Lerman R.E. Ltd.

25 Vacation Properties

LAKE SIMCOE WATERFRONT
Big Bay Point, 100 ft. waterfront, 4-bdrm. winterized cottage w/guest cabin, $650,000. Don Jerry, 705-722-0415.

26 Commercial/ Land Sales/Lease

MISTER REAL ESTATE INC

— LAND —
18 ACRES-OAKVILLE UPTOWN CORE
100 ACRES-MILTON $47,500/ac.
42 LOT SUB-DIVISION BARRIE
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LAND SPECIALIST
JERRY WEINER
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COMMERCIAL INVESTMENT DIVISION
223-5225

28 Announcements

Wanted: Used Talmud Bavli, RMBM, Midrashim etc. 783-1532 evenings.

Lost: Gold brooch with pearl cluster, very sentimental, Sheppard/Bathurst, Jan. 3, approximately noon. Reward 633-6184.

30 Articles For Sale

Richmond Hill Country Club Gold Card family membership. Will sell at discount. Days 747-1229, evenings 785-3747.

34 Employment Opportunities

STOP

- Support your community
- Keep the children safe

Become a School Crossing Guard
- $12 per hour
- Approx. 3 hrs./day
- Training provided

Call or apply in person:
The Town of Vaughan
Human Resources Dept.
2141 Major Mackenzie Dr.
Maple, Ont. L6A 1T1
832-2281
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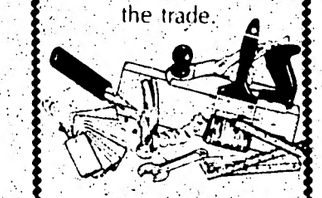
CAREER OPPORTUNITY
Management trainee. Excellent salary. Must have superior selling skills, motivation and style.
Part-time positions also available.
Eglinton/Avenue Rd.
Call Debby
667-8998

Salesperson for children's shoe store, good salary, good location. 785-1546 until 10 p.m.

Check our service directory for all the tools of the trade.



34 Employment Opportunities

Vaughan Hydro

The Vaughan Hydro-Electric Commission is seeking an individual for the position of:

DESIGN SUPERVISOR

You will be responsible for staff involved in the design of overhead and underground distribution systems including new facilities line relocations, rebuilds, etc.

Input regarding site plan and development agreements, land severance applications, subdivision drawings, etc. are some of your numerous duties.

The successful candidate will have an Electrical Engineering Technology certificate and working knowledge of an electrical utility operation as it pertains to system design.

We offer a competitive salary and a generous fringe benefit package.

Please reply in writing by January 31, 1989 to:
Human Resources Department
The Vaughan Hydro-Electric Commission
2141 Major Mackenzie Drive
Maple, Ontario
L6A 1S9

TOWN OF **Vaughan**

BACKHOE OPERATOR

Responsible for operating and making minor repairs to graders, backhoes and front end loaders.

Must have a minimum of 1 year heavy equipment operator experience, Class "D" Drivers License and willingness to obtain Class "A".

Start salary is $13.22 per hour.

Applications will be received up to January 20, 1989.

Interested applicants should reply to:

Human Resources Department
2141 Major MacKenzie Drive
Maple, Ontario
L6A 1T1

The Town of Vaughan is an Equal Opportunity Employer

36 Business Opportunities

FLORIST
Person experienced in florist operations and/or floral designing, interested in partnership or responsible position, reply stating experience to **Box 8915, 10 Gateway Blvd. Suite 420, Don Mills, Ont. M3C 3A1.**

38 Domestic Help Available

Home Helpers
We provide a wide variety of care givers including RN's, RNA's, HCA's, as well as Homemakers, Housekeepers, Companions and Nannies. All staff have been interviewed and screened by **Home Helpers** as well as ongoing evaluation and supervision to assure quality care to all our clients.
JUDY RICHARDS (416) 596-0855

Need a nanny?
Thoroughly screened and experienced professional childcare.
Immediate placements across Canada.
DIAMOND DOMESTICS
416/730-8866

Homemakers, health care aids, laundry aids, cleaners. 658-9393.

Kyco Domestic Services - Nannies/Housekeepers, live-in. Excellent overseas applicants. Carefully prescreened. Low finders rates. 881-4319.

A. J. Placement - If you need an experienced nanny, housekeeper, live-in/live-out, call us at 785-9244 Monday-Friday between 10 a.m. - 3 p.m.

Need to sponsor an experienced housekeeper from abroad? Call us for appointment in your own home. No fee or hidden expenses. 439-6123.

38 Domestic Help Available

Companions / housekeepers - Carefully screened, experienced. Available immediately. Diamond Domestics 730-8866.

Nanny for your baby or preschool children, in your home. Must be Monday-Friday. Excellent references. Bathurst/Steeles, Finch, Sheppard, Wilson, Lawrence, Eglinton only. Carla 244-4172.

Filipino domestics, companions, live-in/out, experienced. D. & S. Domestics. 764-0086.

Young industrious woman, hard working, looking for home cleaning job, days only. Monday-Friday. Call 322-5027.

Fifth Avenue Maid Services - Custom cleaning by one experienced person. Bonded, insured. 886-5726.

Cleaning maid service - Office, home, apartment, monthly or weekly. 283-6013.

Cleaning of homes, apartments and offices. Daily/bi-weekly. Rose 588-8439.

39 Domestic Help Wanted

Babysitter or home daycare required 3 days/week for 1 year old. References. Bathurst/Finch. 665-4106.

40 Personals

"Chutzpah - The Toronto Group for Jewish Lesbians and Gay Men. Information: 323-3564."

41 Business Personals

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41 Business Personals

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Professional and Business Singles - meet attractive, intelligent and compatible people. Call Dr. Fren & Associates. 25 years of successful introductions. 691-7775.

Jewish Introductions International. Ontario's innovative and personalized Jewish Introduction Service. Ages 21-101. Let us find that someone special. Forty centres in North America including Montreal, Winnipeg, Vancouver. 631-2236.

Private Investigations and Security Services. Call Birnie - Civic Security 766-3421.

42 Personals Companions Wanted

Please Note: the new box number rate is **$7.00** for responses to be **mailed to you**, and **$2.00** for responses to be **picked-up at our office.**
Please include the appropriate amount **in addition** to the cost of your ad, when sending it into the paper. Thank-you.

I have a loving, warm-hearted friend. She's very pretty, traditional, and she's a barrel of laughs. The only thing missing in her life is a companion, 45-55 years of age. He should be attractive, stable and very kind-hearted. Box #8949, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

Male, believes in living life enthusiastically, well-dressed, loves dancing and dining out, would like to meet a wonderful woman for a lifetime relationship. Box #8954, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

This male has had it with dating. It's time to settle down and plan a life together. If you're independent, educated, working, short and definitely female, then this 35 year old is for you. Box #8947, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

Would you like to meet someone really special? Read on. I am an extremely loving, very pretty, compassionate, and nurturing young woman. I am stable, traditional and very eclectic. I am a single parent (mid 30's) and I'm really eager to meet my male counterpart. Might you know him? Box #8948, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

Good looking, intelligent male, 27, good career, seeks honest, warm, sensitive female, 20-25 for friendship and potential relationship. Enjoy dancing, romantic walks, movies, concerts, sports and chess, etc. Box #8955, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

Businessman 48, 5' 11", handsome, a real **mensch** with a great sense of humour seeks sincere relationship with bright, attractive, financially secure lady. Please reply Box #8918, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

Two single intelligent women, mid 20's, 5'4" and 5'7", seeking men who like to dance to "that old time rock 'n roll." Vivacious and attractive, we like the arts, sports and travel. You enjoy a stimulating discussion over a cappuccino yet you approach life with a sense of humour. So, if you are spontaneous, energetic and fun loving, we would like to meet you. Box #8959, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

42 Personals Companions Wanted

Sincere, intelligent DJF, no children, late thirties, seeks financially secure non-smoking mensch who lives on Vancouver Island or wants to move there. Box #8956, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

Single male, 23, seeking attractive, fun loving lady, 19-25, who knows what she wants and gets it. You enjoy movies, bagel restaurants, plays, ballets, romantic dinners, walks, holding hands, long talks and cuddling. I'm tall, slim, fit, handsome, goal oriented and often humorous. I love Batman and Bugs Bunny; I Hate the Smurfs! I still believe in long meaningful relationships and romance. Please send note, picture and phone number. Box #8959, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

Handsome, fit, travelling salesman, single, 36, 5'10", slim, seeks sincere relationship with bright easy going lady. Please enclose photo and phone number. Box #8934, CJN, 10 Gateway Blvd., Ste. 420, Don Mills, Ont. M3C 3A1.

50 Obituaries

PARTIES PARTIES
DÉLI PEKING
RESTAURANT
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Delivery Available **787-0345**

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GLATT KOSHER
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• HOT & COLD MENUS
• LARGE SELECTION OF DELICIOUS SALADS
243 WILMINGTON AVE.
(Bathurst Manor Plaza)
633-6661

SHIVA MEALS
• Tasteful presentation
• Varied selection of hot/cold menu items
• Delivery available
milk n honey
THE DAIRY RESTAURANT
3457 BATHURST ST.
MC KOSHER VISA
789-7651

Tilie Silverberg on Dec. 20/88, late of 52 Burncrest Drive.
Louis Edelist on Dec. 20/88, late of 77 De Quincy Blvd.
Esther Glass on Dec. 20/88, late of 111 Kirk Drive.
Mary Caplan on Dec. 20/88, late of 270 Kenilworth Avenue.
Harold Hirsch on Dec. 21/88, late of 642 Sheppard Ave. E. #817.
Marcia Silverman on Dec. 22/88, late of 1035 Eglinton W. Pine Villa.
Zalman Gelber on Dec. 22/88, late of 4266 Bathurst Street #211.

BENJAMIN'S PARK MEMORIAL CHAPEL

Abraham, Esther on December 10, 1988, late of 453 Lytton Blvd.
Cohen, Alla on December 9, 1988, late of Baycrest Hospital.
Enghelberg, Cornelia on December 7, 1988, late of 1700 Finch Ave. E., #911.
Gerzon, Grigory on December 12, 1988, late of 4266 Bathurst St., #609.
Heitner, Paul on December 8, 1988, late of 8 Mansfield St.

Steeles-College Memorial Chapel

50 Obituaries

Kagan, Ethel on December 7, 1988, late of 108 James Gray Drive.
Leason, Edna on December 7, 1988, late of Flower Park, New York.
Pecalis, Betty on December 9, 1988, late of 550 Cummer Avenue.
Reti, Laszo (Leslie) on December 6, 1988, late of 360 Ridelle Ave., #1101.
Schaffer, Rena on December 8, 1988, late of Lincoln Place Nursing Home.
Starr, Goldie on December 5, 1988, late of Baycrest Hospital.
Stern, Chana on December 5, 1988, late of 2 Ridelle Ave.
Bodner, Menachim on December 17, 1988, late of 5 Fisherville Road, #705.
Brown, Jack on December 19, 1988, late of 4415 Bathurst Street, #1204.
Cainer, Mildred on December 12, 1988, late of 22 Southbourne Avenue.
Freedland, Sydney on December 18, 1988, late of 333 Clark Avenue, #717.
Freeman, Jacob on December 13, 1988, late of 116 Winston Avenue.
Gorendar, Jack on December 13, 1988, late of 1 Sunnycrest Road.
Shaffer, Rena on December 8, 1988, late of Lincoln Place Nursing Home.
Steinberg, Morris on December 12, 1988.
Thomas, Albert on December 16, 1988.
Woolfson, Kathlyn on December 13, 1988, late of 601 Finch Avenue West, #1110.

Steeles-College Memorial Chapel

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This centuries-old quote from Isaiah, inscribed by a Jewish pilgrim to Jerusalem, greets the thousands of visitors to the Ophel archaeological garden.

Archeological garden shows layers of time

By
DAVID LAZARUS

JERUSALEM —
A visit to the Ophel archeological garden extending from the Western Wall, like so many activities in Israel, is an excursion into the past.

But as participants in B'nai B'rith Canada's recent Operation Solidarity could readily testify, it was also a sojourn into many layers of time.

One of Israel's most respected archeologists, Dani Bahat, accompanied the group during their first full day in Israel, and the group was taken aback by the scope and beauty of what they saw.

Excavations began 20 years ago and the garden was not opened to the public until two years ago. With painstaking care to preserve the past while chipping away at it, excavators uncovered 25 separate layers of civilizations.

The oldest and deepest date back to King Solomon 10 centuries BCE. The most recent are 26 centuries older, dating to the Ottoman construction of the present Old City walls.

Unearthed are splendid mosaics, courtyards, cisterns, pools and plazas.

Restoration work is still not complete, but paths have been lain for visitors to view the magnificent finds. Tourists find the garden's 18 sites a continuing source of wonder, a reason in itself to pay visit to the Jewish state.

Here, at the foot of the Temple Mount, lies what is believed to be the government complex of the biblical kings, the garden's oldest area, existing at the time of the destruction of the First Temple in 586 BCE.

This area is huge: more than 2,100 square metres by 7-metres high.

On the Ophel's southern slope are remnants from the 2nd century BCE — the Hasmonean period. The most notable find here is a citadel stronghold. This area was even chronicled by Jewish historian Josephus Flavius.

Atop those ruins are the garden's most outstanding sights — the Second Temple period encompassing the reign of King Herod until the destruction of the temple in 70 CE.

Here there is the majestic evidence of the Herodian dynasty's genius in construction and craftsmanship as well as the great esthetic sense that also marked the period.

Here one can see the evidence of wide, paved avenues used by Jewish pilgrims on their way to the Temple.

At the southern end of the Western Wall, the remains of Robinson's Arch, the largest built anywhere in the classical world, juts out. The arch propped up an overpass connecting the street at the foot of the Temple Mount with the Royal Portico.

Another discovery are steps leading to the Temple Mount that measured 65-metres long. Half of the stairway is visible, giving something of an idea of the sense of ritual and glory that accompanied a climb to the Temple Mount.

The other major levels rising towards the surface, each built on the ruins of its predecessor, are from the Byzantine (6th century CE), Omayyad, from the early days of Moslem rule in Jerusalem, and the Middle Ages.

The first stratum contains glimpses of a residential quarter with ceramic and stone flooring.

At the Omayyad level (during which time the Aksa Mosque was built), there is a caliph's palace.

The medieval period's legacy is a network of fortifications with its many towers. One such tower can even be ascended by visitors, giving a sense of Jerusalem on the eve of the Crusader's conquest of the city in 1099.

The sense of being able to touch history is perhaps most vivid when standing next to an inscription etched into one of the Western Wall's stone's just beneath Robinson's Arch.

Bahat said the quote, in Hebrew characters from the book of Isaiah, was written by a Jewish pilgrim, and was left incomplete probably after he was discovered imprinting the biblical graffiti.

It is speculated that the lines could have been etched in the ancient stone any time between the 4th and 12th centuries CE, and it retains its timeless message for visitors:

"And when you see this, your hearts shall rejoice and your bones will flourish like grass."

Holocaust hero Mendes praised

By
JOEL YANOFSKY

MONTREAL —
As editor of Reader's Digest, Alexander Farrell has had the chance to bring many inspiring tales of human achievement to public attention, "but none has given me as much pleasure and pride as telling our readers about Aristides de Sousa Mendes," Farrell said at a recent reception.

Like Raoul Wallenberg, Mendes was a man of courage and conscience who earned the label of "righteous Gentile." In his capacity as a Portuguese diplomat in France, he was directly responsible for saving more than 10,000 Jewish refugees from the advancing Nazi armies.

It was a chance meeting in Bordeaux in 1940 with Rabbi Chaim Kruger that altered the course of Mendes's life. Along with his wife and five children, Kruger had just escaped German-occupied Belgium. When Mendes learned about the danger facing European Jews, he immediately issued visas for the Kruger family. He also told Kruger "to spread the word that he would grant a visa to anyone in need."

Unfortunately, Mendes's altruism was not shared by the Portuguese government. They sent strict, unequivocal orders that no visas were to be granted to Jews.

According to veteran journalist Gerald Clark, author of the story about Mendes which appears in the December issue of Reader's Digest, what made Mendes such a rare and remarkable man was the fact that he knew instinctively that he could not obey the orders of his superiors.

For his disobedience, Mendes, a lifelong diplomat and a member of a wealthy, respected Portuguese family, was relieved of his duties.

"It was at the Nuremberg trials, which I covered," Clark added, speaking at the reception, "that the court determined that following orders was no excuse for committing or ignoring crimes against humanity . . . Mendes, however, arrived at this conclusion long before the rest of the world did."

The decision for Mendes was a clear one. He told his family at the time: "I have to save these people, as many as I can . . . I'd rather be with God against men than with men against God."

Wisse's "dual biography" entertaining and insightful

Author shows importance of Yiddish literature

By
JOEL YANOFSKY

MONTREAL —

Whether you believe the recent revival of interest in the Yiddish language among young people is genuine or just wishful thinking depends on your point of view. The simple, tragic fact is that as each year passes Yiddish continues to lose ground.

In her new book, *A Little Love in Big Manhattan* (Harvard University Press), Ruth Wisse may not have set out to counteract that decline, but she has nevertheless made an indisputably good case for the importance of keeping Yiddish literature alive.

Wisse, who teaches Jewish studies at McGill University, intended to write a literary history of the "Yunge" movement. Taking its name from the little New York magazine *Di Yugnt* (Youth), the Yunge movement was made up of American Yiddish writers who were determined "to take literature in a new and dangerous direction."

With the arrival of some 2 million East European immigrants in the U.S. at the turn of the 20th century, art and literature flourished. "By the first decade of this century," Wisse writes, "New York was the most populous and lively Jewish centre in the world."

As Wisse's research into the burgeoning New York literary scene broadened, though, her emphasis narrowed and she ended up focussing on the two major poets in the American Yiddish canon, Mani Lieb and Moishe Lieb Halpern. The result is "a dual biography" that is both entertaining and insightful.

But Wisse does more than just chronicle the significant accomplishments of Lieb and Halpern; she brings to her story a moving sense of the ironic premonition that both propelled and overshadowed their extraordinary careers:

"It was (their) peculiar fate . . . to foresee the waning of a tradition of poetry that they had but recently initiated. By the end of their lives they were burdened by the knowledge that they would have no literary heirs."

Although Lieb and Halpern were products of the same East European tradition and settled into the same New York environment, they had little else in common. In terms of personality, lifestyle and ambition, there could hardly have been two men who were more different.

In 1906, Mani Lieb left his native Ukraine and emigrated to New York. From the start, he was a man divided — as much "a harassed householder" as a driven poet. To meet the growing responsibilities of having a wife and five children to support, Lieb spent his days working as a bootmaker. The rest of his limited time was devoted to writing poems.

Wisse portrays Lieb as a handsome, haughty figure, "the most romantic figure of the new Yiddish writers": "in his dress and bearing (he) was decidedly a poet." As it turned out, Lieb's readers were not his only admirers. He had numerous affairs and eventually left his wife and family to live with poet Rochelle Weprinski.

One of the things that Wisse does best in this book is show how the often stormy personal lives of poets like Lieb affected their work: "His life grew too complicated to sustain his poetry. His genius was crushed by excessive domestic weight."

In contrast to Lieb, Halpern did not allow himself to be caught in domestic traps. He was "a street drummer," an "uncompromising rebel" whose behavior was coarse and whose temper was quick. He was always pushing back the borders of conventional taste.

Not surprisingly, he was often at odds with the newspapers and journals he wrote for — too bohemian for some, not dogmatic enough for others. Single-minded and supremely talented, Halpern was doing for Yiddish poetry what writers like T. S. Eliot and James Joyce were doing for English literature in the early 1900s — he was dragging it, kicking and screaming, into the 20th century.

"Here was a poet," Wisse writes of Halpern, "who knew that the modern soul could only reveal itself in splinters, in contradictions and paradox."

When Halpern died in 1932 it was a sign that "the mantle of youth" would no longer protect the writers of the Yunge movement. It was also a sign that the time had come to preserve Yiddish literature, to save it from being lost forever in "the yellowing pages of scattered newspapers and forgotten literary journals."

In their efforts to preserve Yiddish literature, rival members of the Yunge movement were unexpectedly united. Lieb even neglected his own work in order to compile and collect the material of others and put it into book form.

As Jews became more assimilated into American society and as the Holocaust annihilated millions of readers and countless writers, this effort to preserve Yiddish literature was, in the end, something of a lost cause, but it was a noble one.

In much the same way, A Little Love in Big Manhattan is a noble book. In her preface, Wisse explains that "this book is a modest attempt to return to modern Jews part of their lost inheritance and . . . to locate for American Yiddish poets their rightful place in the American canon." She has succeeded in doing that and much more.

Soviet emigre spy given 9-year term

TEL AVIV (JTA) —

A one-time Soviet emigre convicted of espionage was given a 9-year prison sentence by a Tel Aviv district court recently.

Shabtai Kalmanovitch, who arrived here from the Soviet Union 15 years ago, was found guilty by a 3-judge tribunal of espionage and contact with a foreign agent.

His minimal 9-year sentence followed plea bargaining between the defence and prosecution, under which the major charge of aggravated espionage was dropped in return for pleading guilty to the lesser charge of espionage.

His trial was closed to the public and details of the case were barred from publication.

With the year he has already served in prison, and one-third off for good behavior, the 43-year-old Kalmanovitch should be free within five years.

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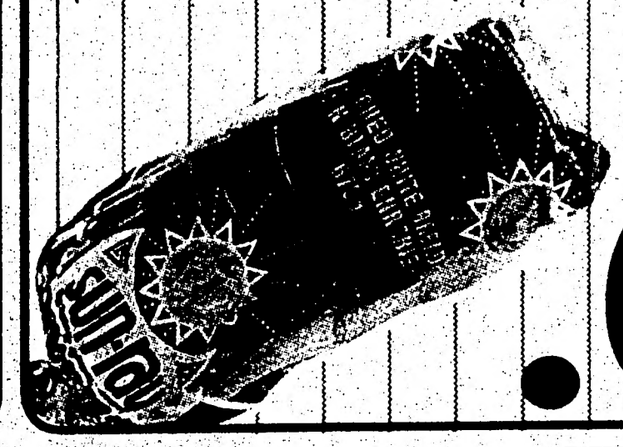
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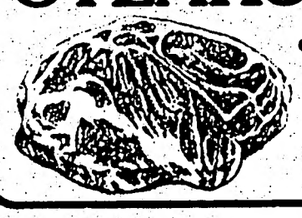
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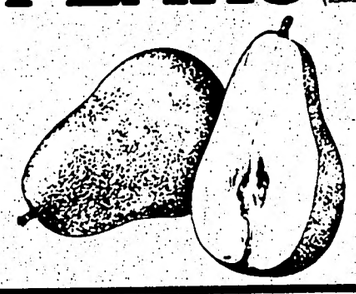
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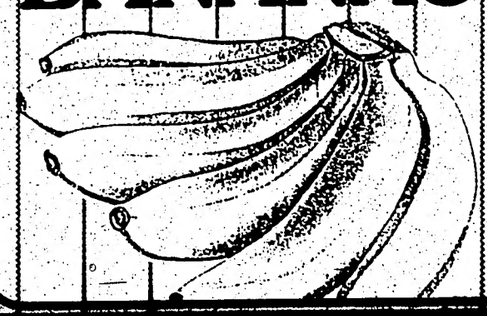
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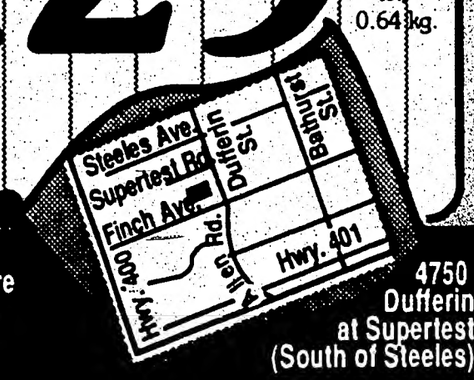

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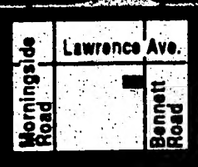

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Supplement to The Canadian Jewish News

Viewpoints

THE CANADIAN JEWISH PERIODICAL VOLUME XVII, NUMBER 1, 1989

The Uprising: Diaspora Reactions

by Harold M. Waller

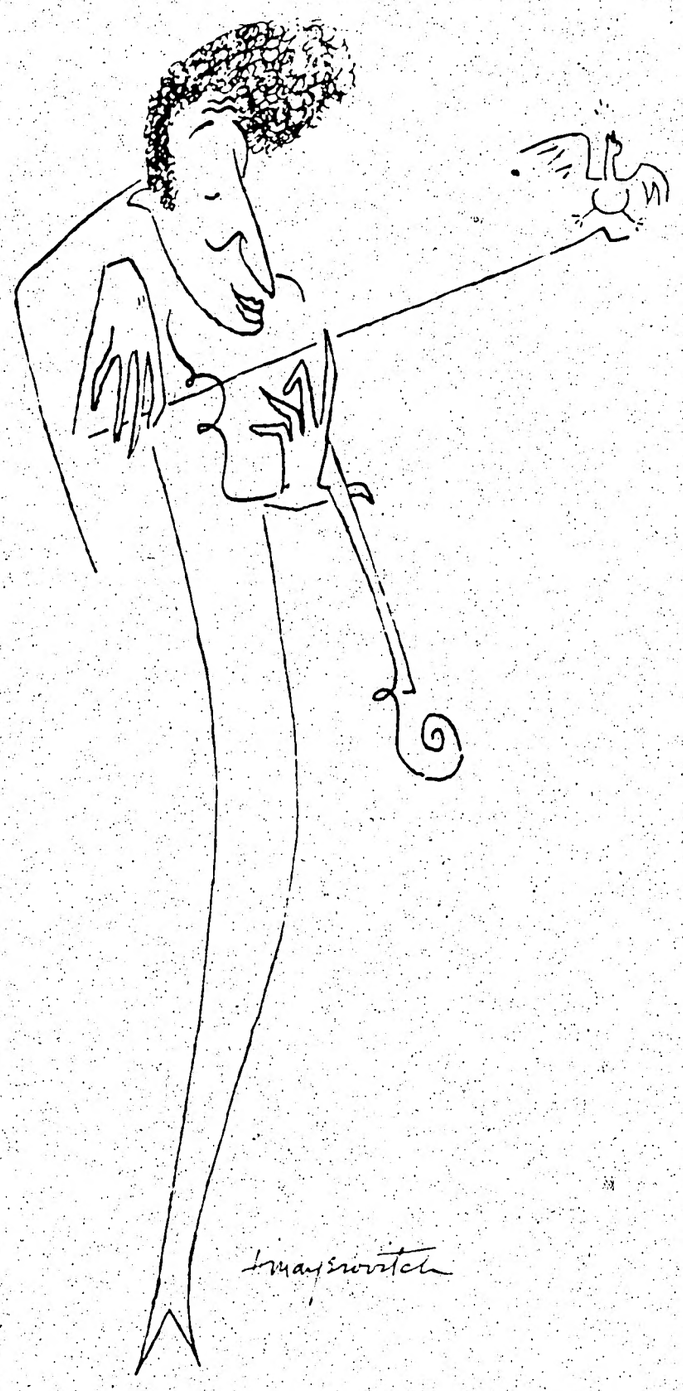
ISRAEL-DISPORA relations are always complicated. Since the uprising in the Territories that began a year ago, they have become even more complicated. Although the uprising, or *intifada*, is primarily a dilemma for the Israeli people and their government, Jews who do not live in Israel are also affected by it, especially those who identify closely with Israel. Even more marginal Jews may feel some impact. Still, a focus on involved and committed Jews in the Diaspora is appropriate for this paper.

In order to understand reactions to the uprising, we must first consider the state of Diaspora attitudes before the uprising began. Obviously there was no single Jewish view that could safely be used to characterize opinion before December 1987. The Jewish community hosts a variety of viewpoints on most issues, even though official spokesmen may at times try to convey an impression of uniformity. Even on Israel, which is fundamental to any understanding of Diaspora Jewish identity since 1948, there have been divergences of opinion, especially during the past ten to fifteen years. Nevertheless there has been an underlying consensus on Israel that has included the vast majority of Jews in the free countries, especially in North America. This consensus emerged after the creation of the State and has lasted since then, albeit with less firm support since 1977. Essentially that consensus consists of endorsement of basic Zionist theoretical propositions regarding the necessity and legitimacy of a Jewish state in the traditional homeland, a perception that the state has been beset by enemies since its creation, agreement that political and material support from Diaspora Jews is essential, and general support for the political and military actions taken by the Israeli government in the foreign policy/national security area.

The consensus began to erode after the election of Menachem Begin and the Likud government in 1977 because many Jews found it difficult to identify too closely with Begin and his policies. They had grown comfortable with the Labor party over three decades and found themselves put off by both the style and substance of Begin's approach. This led to a sharper distinction between generalized support for the state and support for specific government policies. Thus what had previously been unqualified political support became qualified for many.

Rising Diaspora Dissent

The achievement of the peace with Egypt eased the discomfort for many Diaspora Jews and allowed for a closing of ranks. However, the source of the problem, divergent views on the substance of Israeli government policy, was not eliminated and has, in fact, been exacerbated by subsequent events. Therefore at the beginning of this decade Diaspora Jews persisted in their general support for Israel in the midst of growing public expression of dissenting views, especially on the Left. Of course, in this regard the situation was similar to that in Israel and thus it can be argued that Diaspora Jews were not really staking out their own political positions but rather were becoming more discriminating in determining just who in Israel would influence their understanding of the problems that Israel faces. Whatever the reason, while most Diaspora Jews were unwilling to disassociate themselves from the positions of the Israeli government, increasing numbers of vocal Jews began to do just that.



"PIZZICATO", BY HARRY MAYEROVITCH, MONTREAL

With regard to the crucial issue of what to do about Judea, Samaria, and Gaza, most North American Jews, while not entirely happy about the status quo (i.e., indefinite military occupation pending agreements between Israel and the Arabs) or even the autonomy plan that emerged from Camp David, were not entirely unhappy about it either. They were concerned about Israeli security and had not been persuaded that the security threat had diminished sufficiently to justify taking too many risks. They certainly were not troubled excessively by the occupation per se; after all, Israel was a legal occupier as the result of a defensive war. Thus there was nothing inherently immoral about the occupation. Had the occupation resulted from an aggressive war, of course the response would have been much different.

The critical position that became evident by the early 1980s was based on the contention that regardless of its origins, the occupation was not good for Israel. It was immoral and impractical to attempt to rule over hostile people indefinitely. Moreover it was impossible for Israel to remain both Jewish and democratic in the long run so long as the occupation persisted. The critical position was strengthened by the reaction to the invasion of Lebanon in 1982, which was widely perceived as an attempt to accomplish political objectives in the Territories through the use of military force against the PLO. One's response to those events depended largely on one's understanding of the PLO and its goals. If the PLO is an implacable foe dedicated to the destruction of Israel and actively seeks to achieve that objective, then military action against it is a form of justifiable preemption that has an added benefit of weakening anti-Israel political forces in the Territories. On the other hand, if the PLO is really a national liberation movement that is in competition with Israel but is gradually moderating its stance, then perhaps the time has come to search for a means of achieving peace with it. The latter line of thinking led to opposition to the Lebanon War and later to the acceptance of the notion of mutual recognition between Israel and the Palestinian Arabs, a position that implied eventual agreement to an independent Palestinian state.

Two Diaspora Positions

To summarize: before the uprising began there were two main positions among Diapsora Jews; acceptance, if a bit uncomfortably, of the status quo pending successful Arab-Israeli negotiations, and opposition to the occupation with a view toward withdrawal in the context of a settlement that might well involve the creation of a Palestinian state. The former was undoubtedly the majority position by a wide margin. However, the minority position claimed a number of vocal and articulate adherents, thereby giving it wide publicity. There were other positions held within the community as well, but they tended not to be prominent publicly. For example, those who favored incorporation of the Territories into Israel were comfortable to be folded into the status quo group for the time being, especially because that was consistent with the position of the Israeli government. There were also people who favored options that did not command widespread support (e.g., shared rule) but whose general support for Israel led them to be part of the majority status quo camp.

There is no doubt that the uprising has caused every person who cares about Israel to reassess his or her position. Whether an individual has changed that position is another matter. Supporters of Israel have been compelled to reevaluate the assumptions that they have held since 1967. This is probably the most important reaction to the uprising. Many people had become sloppy in their thinking in the two decades since the Six Day War, so a critical evaluation of assumptions was in order anyway. But just as such a move had been resisted in Israel, so was it resisted here. Certainly those who had favored sitting tight in the Territories while another Sadat presented himself have had to ask themselves whether that option is still meaningful. If peace is still far in the future, can the problem of the Territories wait, or is it necessary to do something in the near future?

Continue

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EDITOR'S NOTEBOOK

AN objective analysis of Israeli-Diaspora relations must conclude that more areas of tension exist today between the two countries than at any time since the establishment of the State. Three areas are now the subject of continuous debate in the Anglo-Jewish press: the 'Who is a Jew' issue, the Israeli Government policy in the occupied territories and the growing polarization between Israeli and Diaspora Jews.

Despite the passion currently generated in the Diaspora because of the threatened amendment to the Law of Return, most Jews know that sooner or later this issue will be resolved. The two other issues listed are fundamentally more disturbing and more difficult to resolve. Our opening article is by Harold Waller, who offers a dispassionate and insightful analysis of Israel – Diaspora relations and the effect of the *Intifada* on Diaspora attitudes toward Israel.

Our second article by Benjamin Rubin, a Toronto lawyer, and his brother Ilan, a former Torontonian who has lived in Israel for twenty years, focuses on the Israeli-Diaspora relationship over the long term. It is an issue that he finds most disturbing from the Israeli viewpoint and attempts to explain why his prognosis is so pessimistic.

Rabbi Plaut's remarkable achievements both in Jewish scholarship and leadership in so many facets of Canadian Jewish life have made him one of our most respected spokesmen, recognized as such by government and church leaders. He has now turned his literary talents to a new field, that of biographical fiction. Mosaic Press has just published "The Man Who Would Be Messiah", a novel based on the remarkable, if infamous, career of Jacob Frank. We are pleased to present an extract from this work.

My own piece, "In Search of Transcendence" deals with a subject not often discussed in these pages: the search for religious faith in a secular society. I have been motivated to explore the mystery of faith because of the many times I have been told by fellow Jews: "I envy you your religious faith, I wish that I could acquire it but having been educated by secular teachers I simply cannot understand how one finds faith in today's secular environment."

The remembrance of Kristallnacht has become a universal annual rite for Jews around the world. Emotion-laden as such moments are, it is not easy for a speaker to find new insights to express on a subject that has been so thoroughly explored throughout the years. Rosalie Abella has accomplished this task with eloquence and elegance, when she addressed a meeting to the Jewish Community Council of Ottawa on the fiftieth anniversary of Kristallnacht. We publish a transcript of her address which deserves a national audience.

Elaine Naves' story of the encounter in the Kisvarda ghetto between Ernie Lazlo, Hitler's henchman in Hungary and her grandmother is told in a deliberately understated style. Nevertheless, the quiet dignity and pride with which the helpless woman confronted her death evokes a remarkable emotional response in the reader.

DIASPORA REACTIONS

Continued from page 1

The immediate reaction to the uprising on the part of most Diaspora Jews was a combination of embarrassment and defensiveness, especially because of the media treatment, which depicted Israel in a most unfavorable light. However, this was coupled with a renewed determination to support the Israeli government's efforts to suppress the uprising and restore order. Most Diaspora Jews accepted the view that regardless of the merits of the various positions with regard to the ultimate disposition of the Territories, it was necessary to maintain Israeli control in order to avoid the complete collapse of the Israeli bargaining stance. The fact that the national unity government was generally unified in trying to deal with the manifestations of the uprising made it easier to support those efforts.

Impatience and Confusion Prevail

The uprising has also led to a greater sense of impatience on the part of Diaspora Jews. In a sense they feel under pressure to see to it that what is implicitly depicted as the festering sore of the occupation be brought to an end sooner rather than later. The feeling of urgency conflicts with a general disposition to be cautious pending convincing evidence that peace is really possible in the context of concessions by all parties. Therefore one would suspect that many Diaspora Jews must be in a state of cognitive dissonance, especially as they are influenced by information obtained from the general media. It would not be surprising if some confusion resulted. One may also recall the confusion among Diaspora Jews that one observed during the early days of the Yom Kippur War. The confusion was caused by a gap between expectations and reality regarding Israel. In the present case the expectations are twofold: 1) Israel has superior force and should be able to suppress the uprising and 2) Israel will conduct the occupation in a just and humane manner. The reality with regard to the first point is obviously that putting down the uprising is not so easy, although the intensity of the revolt appears to have slackened off in recent months. With regard to the second point, there may be some confusion as to what the reality is. Certainly the depiction of Israeli behaviour in the media is perceived by some to be reality and is in conflict with the expectations held by many Jews. The quality of the information coming from the Israeli government has not always been helpful in dispelling a sense of confusion either. In Canada, Jewish community leadership has been engaged in a considerable amount of self-criticism concerning the manner in which the crisis of the past year has been handled. That issue is a proper subject for analysis by all friends of Israel.

Overall the uprising has served to accentuate the political divisions that already existed within Diaspora Jewish communities. Those who were convinced that the Territories have to be relinquished because of Israel's interests have had their convictions strengthened by the events of the past year. They feel a greater sense of urgency than before in terms of the necessity to find a solution to the problems of the Territories. On the other hand, those who either favor retention of the Territories or are unsure of what the outcome should be have responded to the uprising by stressing the need to restore order and Israeli control in order to prevent the undermining of Israel's political position. Their resolve may have been shaken by events, but they do not perceive the various alternatives to holding the Territories pending negotiations to be viable at present. They perceive the uprising to be more than an expression of people who have lived under occupation for twenty years. They see it as an expression of hostility toward Israel. Moreover, whatever the proximate causes of the outbreak of open defiance last December, they are convinced that the uprising is being used as a political tool by Israel's opponents, a tool which is simply another weapon in a long battle.

Despite the above considerations, it would appear that just as Israeli Jews have now become more moderate concerning long range solutions to the problem of the Palestinians, so have Diaspora Jews. Both groups recognize that whatever the merits of the Israeli case, the costs (not necessarily financial) of holding on to the territories may have become too high. Consequently the status quo group is amenable to proposals that will be consistent with the maintenance of Israeli security. What divides them from the group whose belief that negotiations now with the PLO that might lead to an independent and sovereign Palestinian state are acceptable is the assessment of PLO intentions. Has the PLO, the only credible representative of the Palestinian people at the present, undergone a genuine transformation into a moderate force that is willing to live peacefully next to Israel forever if only it' receives the territories occupied in 1967? A positive response to that question makes such negotiations not only feasible but perhaps even imperative. A negative response, however, would lead one to stress the restoration of order followed by caution with respect to possible peace initiatives. As the data upon which an assessment of PLO intentions proliferates, the range of interpretations will increase in scope, thereby intensifying the political divisions within the Jewish community. This is especially true after the Algiers PNC meeting. The recent meeting in Stockholm between Yasser Arafat and five prominent American Jews illustrates the problem.

Longer Term Implications

The implications of the uprising are manifold. First of all, for Jewish life in the Diaspora, the effects of the uprising are likely to be a diminution of Jewish unity and increased problems in dealing with host governments. Jews believe that their effectiveness in operating politically in behalf of Israel depends on their ability to unify the community behind them. That unity now seems more elusive than ever before.

There is also an effect on Israel-Diaspora relations. If government and media criticism of Israel's policies and actions grow in intensity, some Jews (though not all) will become defensive and consciously or subconsciously try to distance themselves from a close identification with Israel. They will be less responsive to initiatives and leadership from Israel. Reaffirmations of the value of Diaspora life will become more commonplace. If indeed Prime Minister Shamir succeeds in establishing a coalition of the Right and the Orthodox parties, these tendencies, evidence of which is already apparent, are likely to be accentuated.

Finally, there is little doubt that the uprising is affecting the relations between Israel and the Arabs and the prospects for agreements between the parties to the conflict. Although Israel's military deterrent remains intact, it is not unreasonable to view the uprising as another in a series of developments that span nearly twenty years, developments that have weakened Israel's political position vis-a-vis the Palestinian Arabs. From the Arab point of view, they may not be able to put Israel on the defensive militarily, but they certainly have succeeded in the political arena. As a result, their expectations with regard to possible negotiating outcomes have probably increased. One of the problems is that the Arabs have a pretty good idea of what they want but Israel does not. The fact that this is due in part to Israel's democratic nature does not make it any less of a problem.

We should not overreact to events, but there is no doubt that the uprising, coming just a few years after the Lebanon war, has hurt Israel internally, externally, and in terms of Israel-Diaspora relations. In assessing the situation, Jews who choose to live outside of Israel must determine their priorities as they decide how to respond to events. Furthermore they must understand that they too have become part of the events.

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The Issue Is Not "Who Is A Jew"

By Ilan Rubin with Benjamin Rubin

THE recent elections in Israel and the subsequent emergence of the "Who is a Jew?" controversy seem to threaten to tear Israel-Diaspora relations asunder. Yet a deeper reading of the underlying issues clearly show that this is only a trigger for a more profound malaise.

People assume that the institutions and relationships that they grew up with will continue on indefinitely, more or less unchanged. For most Diaspora Jews who have grown up with it, the State of Israel is a reality, and the state of Diaspora-Israel relations is a given. Many fundamental issues are unexamined because of the safe feeling of institutional continuity and because the accretion of myths and assumptions often camouflages the changing reality.

I am terribly concerned about the state of the Diaspora-Israel relationship. I am not an alarmist, and I have the vantage point of coming from the Diaspora, having been born and raised in Toronto, and having lived in Israel for the last twenty years. I feel that Israel-Diaspora relations are in a crisis, and in a sense they are doomed. This is not due to one policy or another of the Israeli government, or how the "Who is a Jew" question is resolved. Rather, Israel-Diaspora relations are doomed structurally because of a process that is an integral part of the return to Zion. Seeing things as they are may not be polite. It may not be popular. But we as a people cannot really deal with this stage of Israel's renaissance unless we try to be as honest as we can.

Crisis Due To Israel's Unique History

The crisis is an integral part of the maturing of Israel as a sovereign state. Whether Israel's experience is entirely unique or not, it certainly constitutes an unusual phenomenon of a nation state beginning as a concept in the minds of people totally outside of that country. Israel has gone through the process of existing only in people's minds and hearts, and there was a time when Jews in the Diaspora believed and related to Israel without there being a sovereign state. At the same time, the future leaders of the state directed much of their rhetoric and ideology to their co-religionists living in Galut. Thus, Israel-Diaspora relations began before the State of Israel existed, rooted in religion and drawing on Messianic fervour.

When Israel was born and became a reality, it was at first too wonderful to contemplate. But then the relationship went through stages which are like the stages of a child becoming an adult. The Diaspora fathered Israel, and looked at that baby with tremendous pride and excitement, and all the growing pains of that baby were part of the general *nachas*. As that baby grew into childhood, it needed increased resources and support, and, yes, even discipline. But as the child moves into adolescence, he begins to claim that the way of the parent is not valid and the parent does not live up to his own precepts. Adolescence is a hard stage. Unfortunately, this analogy ends at adolescence because it is directed to the parent. But what about the child?

The next step is the adolescent matures and becomes an adult who now finds himself with this gloopy older relative — you can hardly call him a parent — who, every time the young adult is talking about his purpose and his necessities and his involvements, persists in recalling some adorable childhood anecdote. Now, while individuals and certainly nations have thick skins, the maturation of Israel is such that it increasingly cannot accept the previous definitions of the Israel-Diaspora relationship. Certainly not the father-child relationship, because that is long past, and certainly no relationship in which the Diaspora is dominant, because that too is past. Indeed, the crisis consists of a situation in which people in Israel are coming to question the whole familial analogy. When 80% of Jews in Israel are essentially secular citizens of a Jewish state, and 80% of Jews in the Diaspora are essentially secular citizens of non-Jewish states, what in fact do Israelis have in common with the Jews of the Diaspora? Is it even a sibling relationship? These are very painful things to articulate.

Israel-Diaspora Relationship Obscured By Myths

Unfortunately, the true nature of the relationship has been obscured by myths and modes of thinking that developed earlier. Israel, being under great pressures as a developing national culture, indulged in the past in several chicaneries which have come back to haunt us. One was applying to the new State of Israel the myth of *or lagoyim* (a light to the Gentiles). It drew on messianic religious sentiments, often by people who no longer believed in the religion. You still hear secular professors analyze Israel against some kind of *or lagoyim* standard.

A second myth was the "new man" concept, akin to the "new Soviet man". This was an heroic superman image, unrelated to *or lagoyim*, which ostensibly had a moral basis. Rather, building on some kernels of truth, and the different conditions of Palestine, it grew to meet the needs of the Diaspora Jews who, before the rise of the state, were weak, meek and unassertive. The propagation of these myths was not cynical, or even conscious, and we have to understand it against a backdrop of events in the Diaspora, starting with the 19th century pogroms and culminating in the Holocaust. Nevertheless, these myths and images developed a life of their own.

These kinds of myths engendered a certain mode of perceiving Israel — the heroic mode. By focusing on the pioneering efforts of early settlers, the piquant kibbutz experience, the drama of the emergence of the State, the War of Independence and the Six Day War, the Diaspora perceived Israel in its heroic mode, a place larger than life, a place more symbolic than real. These myths allowed Israel to move to the center of the Diaspora Jew's world without confronting him with the question of why he was living at its edge.

The Reality Of Israel

The reality of Israel is different. It is not an *or lagoyim* but rather a country developing its own national culture, for better or for worse. It is not peopled by heroic supermen, or by destitute victims, but by individuals who, like their Diaspora counterparts, are concerned mainly with the success and happiness of their own personal lives. Yet these myths and images, though originally developed with an eye toward the Diaspora, have come back to haunt Israelis. Israelis are themselves affected by the myths of *or lagoyim*, and especially the myths of the superheroism of the past.

Israelis feel terrible about their being in a post-heroic era, where youth movements are no longer significant, in which people are out for their own benefits and gains, and in which ideological purity and naivete and idealism all seem to be a thing of the past. It doesn't help to say that the past is being idealized, nor does it help to say that no revolution can last for more than a generation.

One symptom of the post-heroic period is the whole problem of *yordim*. It doesn't matter that there were more *yordim* in the generations previous. The difference is that the country then being in its heroic epoch had a strong negative attitude toward *yerida* as betrayal, as jumping ship. In a post-heroic era, it is hard to summon up that kind of disapprobation, people look at things as being more complicated and there are ambivalences. Indeed, we are going through a stage where the pendulum has swung to the opposite extreme, in which people say that there must be something very wrong with the country that brings about *yerida*, which of course is simply the explanation of the heroic epoch turned on its head.

One of the internal Israeli responses is to impute to the Diaspora those aspects which are least attractive about human existence in order to try to defend the Israel that has changed. Israel-Diaspora relations are affected by the talk of the Diaspora as the fleshpots and the Diaspora as lacking culture and Jewish continuity. These may or may not be true, but unfortunately, these statements are not being proposed as observations but as a demagogic attempt to shore up the eroding ideological ramparts of the selfless heroic generation.

Israel Is Evolving Its National Culture

All of this is unfortunate and really gratuitous, because Israel is moving to what it should be — evolving into a national culture. Frenchmen don't feel guilty that they are not a light unto the nations, but they are French, and they like to eat their French cuisine, speak their French language and in general do their French *shtick*. That is what Israel is moving towards.

I recently had occasion to travel to Turkey and found myself irritated that very few Turks spoke anything except Turkish, or were interested in much that was happening outside of Turkey. In fact, there was practically no relationship between Turkey and anything else. That may not surprise anybody, but since human beings are much the same everywhere, it

Continued on page 4

Ilan Rubin, *a Torontonian now living in Israel, is Director of External Relations for Project Renewal. This article was written together with his brother,* **Benjamin Rubin** *a Toronto lawyer.*

"GRAZIOSO", BY HARRY MAYEROVITCH, MONTREAL

"WHO IS A JEW"

Continued from page 3

has to give us pause when we think of the situation developing in Israel and in the Diaspora. Israel is a sovereign country. It is a total national context in which people are oriented toward what is happening in Israel as the central fact of their existence, and naturally the Israeli media, the intellectuals, the artists and politicians as well as the leisure and industrial classes reflect and reinforce this involvement. They are primarily concerned with what is going on in Israel, and in this scheme, the Diaspora plays a very marginal role.

What is the crisis? The crisis is that in Israel a national culture is emerging, while the Disapora doesn't perceive Israel as a national culture. The Diaspora sees Israel as something else; it is not clear what: The Diaspora, though aware that the vast majority of its members are not religious Jews, nevertheless see themselves as part of some larger Jewish culture. They thought that culture was lox and cream cheese, was attending a fundraising function, or retelling Jewish jokes. It is hard to say exactly what it was, but it was something that included Israel and the Diaspora. The problem is that while the national culture emerging in Israel is based on Jewish culture, the Diaspora is not a part of it.

Window Closing Between Israel and Diaspora

A window is closing between Israel and the Diaspora. Israeli children and Jewish Canadian children no longer speak the same language. They have a totally different exposure to everything in everyday life and in everything to do with their national culture. To take just one example: Holocaust Remembrance Day is neither Israeli nor religious and relates to an experience that affected Jews everywhere. The experience of Yom HaShoah is a very intense one for Israeli children. Not only do the schools cover it, but the children's television has special programs for a week, the radio plays sad songs all day long, sirens sound, public life is muted. That kind of national Jewish intensity just doesn't exist in the Diaspora. Some sort of memorial activity takes place, but even that chiefly affects day school students. And that is is just one example to underline the growing difference in culture, lifestyle, language, experience. This process intensifies as the percentage of foreign-born Israelis drops, and native born constitute the majority.

At the same time, the nature of the Diaspora Jews is changing too. At the risk of restating the obvious, it is not just that Israelis are becoming more Israeli, but that Diaspora Jews are becoming more like the society around them. The rhetorical linking of "assimilation" with "intermarriage" has obscured the fact that intermarriage is simply a symptom — albeit a very telling symptom — of assimilation. But the heart of the assimilation process is that Jews — even when they marry each other — become more like the society around them, and retain less and less that makes them Jews.

In a recent business visit to Toronto, talking with some local young Jewish business and professional groups was a real surprise. Twenty years ago, their counterparts were different. They had more ethnic characteristics. It didn't mean that they kept *kashrut* or knew much about Judaism, but they were closer to their ethnic roots. This time, I found it difficult to distinguish their mannerisms, attitudes and lifestyles from the surrounding Canadian upper class population. Now that may be fine for individual Canadian Jews, but it is problematic from the point of view of an association with an Israel that is moving towards an increasingly confident articulation of its national culture.

Israel-Diaspora relations were initially predicated on the Diaspora accepting and supporting Israel in whatever it did. This dynamic developed at a time when Israel was a limited democracy and as sensitive to criticism as only countries that lack self-confidence can be. That unquestioned acceptance started to change as Israel started to mature. It started after 1967 with the change in Israel's stature, and it strengthened in 1977, when the comfortable feeling of being "in" with the Labour Party, which represented the old familiar Israel, changed. The war in Lebanon further exacerbated tensions, as has the Israel response to the disturbances in the territories since December 1987.

All these increasing feelings by Diaspora Jews of not being comfortable with Israel as it is, result in a situation, where, from abject blanket support for everything that Israel does, the Diaspora is developing — from the Israeli point of view — conditional acceptance.

Israel — A Foreign Culture?

At a time when Israel is coming of age, and when many Israelis feel that — except for the exigences of support in the American government — what do we really need the Diaspora for, and when we try and understand why we should not have this feeling of going it alone, but rather develop a new, more mature relationship, we suddenly find that our partners are conditional. They say we used to love you, but now we only love you if you do things that we like. We'll analyze what you are doing wrong and what you are doing right, and to the extent to which you match up to what we believe in, what we accept and like, we are prepared to pay. That gives Israelis, practically irrespective of political alignment, a terrible feeling of not being able to rely on the Diaspora when the chips are down, of having to be on our best behaviour. You can't call someone a blood brother when it depends on what you do and how you do it if you are going to earn his continued support, and even his ongoing interest. There is a feeling that many Diaspora Jews are getting tired of Israel, and are finding it harder to sustain their interest in what is an increasingly foreign culture, with which Jews in the Diaspora have less and less in common.

I believe the current issue forces us to re-examine the Israel-Diaspora connection right to its core, and to analyze what it means to be a Jew in the Diaspora forty years after the establishment of the Jewish state.

The Man Who Would Be Messiah

by W. Gunther Plaut

The following episode is excerpted from Rabbi Plaut's latest novel by that name. The book is based on the life of the would-be messiah, Jacob Frank (1726-1791), and has been published by Mosaic Press.

FRANK attracted the attention of a group of starry-eyed youth who like him were engrossed in the pursuit of secret knowledge, and soon became their leader. Breaking established taboos became their habit, "holiness through sin" their catch phrase and applied practice. But they pursued their ideas in private only and resisted Frank's urging to display their mystic ways boldly and publicly.

At this stage of his life — he was twenty-six at the time — he did not in any wise see himself as a person with a mission. He was a salesman of jewelry, had convictions which the established community considered extreme, and believed that the scattered followers of Shabbetai Zevi, amongst whom he counted himself, remained the harbingers of a new era. He was thus no more than a youthful adherent of a sect at the margin of Jewish life, of dubious standing with the Muslims, and incomprehensible to Christian society. Yet this young rebel would soon be hailed as the New Messiah, the true successor of Shabbetai, and become a religious figure with thousands of fervent followers.

His first open venture into the realm of the forbidden came in Salonika, without previous planning or preparation. Though on the whole still a traditional believer, the knowledge of his own uncertain origin had already tainted his commitment to God and His people.

He and his band of friends were walking through the city's streets on a Sabbath afternoon. They passed a Turkish coffee house when he was overcome with a powerful urge to venture the forbidden. He suddenly stood still and turned to his hangers-on.

"I have seen a vision," he proclaimed loudly. Sabbath strollers stopped to hear the words of the latest prophet. "I am commanded to walk across the Red Sea. The Torah is our sea, the forces of our enemies are chasing us on chariots whose wheels are creaking and soon will be mired in the mud. "Go forward!" God said to Moses and He said it to me."

He paused. Only after he had spoken the fateful words did he comprehend their enormity. He knew that God had told him nothing of the sort. It occurred to him that his mentors, the Dönmeh, would approve, for his sin of lying was the way to real Truth.

"Look here!" he continued boldly. The Law will part like the sea before Moses. I am commanded to lead the way." He pointed to the coffee house where a few Turks were sitting smoking their water pipes. "In this humble place I will part the waters of tradition."

The crowd had increased. Frank was unknown to all but a few and most did not understand his allusions. He did not care. His words had intoxicated him and for the moment the presence of others was shut out from his mind. He turned and slowly walked into the coffee house, seating himself near the entrance. No one followed him; Jews did not eat or drink in gentile establishments and doing so on the Sabbath was a double offense. When the proprietor brought him coffee and some cakes he held them up gazing at them.

"No, no!" someone shouted from the street. "You mustn't eat their food!"

"Forbidden!" exclaimed another.

Defiantly, demonstratively, he ate and drank. The Jews outside gaped unbelieving. The Turks who had been sitting in front had left and the onlookers pressed closer. They watched him gulp down food and drink. Frank beckoned the owner once again.

"Bring me a pipe," he ordered. He was about to break another Sabbath law, not make or use fire on that day. The mood outside turned ugly.

"Sabbath breaker!" "Blasphemer!" "Kill him!" they shouted but did not enter.

Frank lit the pipe, then stood up and faced them. They grew quiet and did not come closer. He boldly stepped outside, holding the pipe in his hand.

"Remembered Shabbetai! Did you kill *him*? If more of you had followed him there'd be no need for me to be here and show you his way. No more restrictions to keep you from enjoying the Sabbath. Fasts will become feasts. You think I've broken the Law. On the contrary, the Law itself is breaking and God needs a new light to shine through its cracks. I will . . ."

A stone which a woman hd thrown sailed by his head. He stopped for a moment but did not flinch. "I forgive you, but will God?" He stretched out his arms in supplication. "Forgive them, Lord, and make them see the light!"

He was filled with radiant strength. He tossed a coin to the cafe's owner and fearlessly stepped into the street. His companions formed a cordon about him. The crowd stayed behind. He had flirted with danger and had turned it into victory, at least for the moment. But two days later he learned that there were Jews in Salonika who considered him a serious threat to their traditional faith and laid plans to harm him.

Frank and his young wife were then staying in a small inn near the water front, in the area where members of the Dönmeh sect were numerous. Hannah was pregnant and worried that all the excitement would be bad for the unborn child. She did not understand her husband and, if pressed, would have agreed that he had acted unwisely.

On the Monday afternoon following, one of Frank's group came with a highly agitated ten-year old girl. She blurted out that she had overheard some men making plans to kill Mr. Frank.

When questioned the girl became frightened and sobbed more than she talked. "A knife," she repeated several times. "Tonight. When you're asleep."

He told his wife that they had to leave the inn and the city. She was happy and packed her few things. Downstairs a brawl had broken out between some drunken Greek sailors and Jewish longshoremen. A sailor staggered out, belching curses. The man was disoriented and Frank had no trouble guiding him upstairs to his old room where he put him to bed. The sailor was asleep before Frank had time to pull off his boots.

The man was murdered that night, and Frank left town with his skin whole and his conscience badly bruised. He persuaded himself that ordinary laws could have no meaning for him if indeed he had a special role to fill. Conscience and morality were the marks of weakness, he rationalized. Would Shabbetai have approved? He hoped he would have, but was not sure. He was still at the threshold, his future path still uncharted.

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The Road to Transcendence

by William Abrams

TWO decades ago, a popular singer called Peggy Lee recorded a song that became an instant smash hit. The song was: "Is This All There Is?" Curiously, it was not about love, the standard pablum of popular songs; it was, in fact, a plaint against the "good life" presumably being voiced by one who has partaken of all the materialistic and sensual pleasures life has to offer, is still left with a sense of dissatisfaction, of incompleteness, and asks: "Is This All There Is?" Why should such a strange song have resonated so strongly within the affluent society which was then at its height, and in which the achievement of the 'yuppie' status was the commonly accepted goal of almost all young people?

I believe the answer can be found by harking all the way back to the book of Ecclesiastes. We must remember that because of their parents' successful pursuit of affluence, these young people had been able to have the good life in the here and now. With the benefit of an excellent education, almost universally available, and with the leisure which is a concomitant of affluence, they had been able to explore the life of the senses: the enjoyment of art, music and literature, of gourmet foods, fine wines and, with the loosening of moral standards, sexual gratification almost at will.

And they were beginning to discover what the free citizens of ancient Rome, their closest counterparts in hedonistic pursuits had discovered — that, in the words of Ecclesiastes: "Vanity, vanity, all is vanity"; that a life which has no overarching sense of meaning or purpose, devoted solely to the pursuit of pleasure, in a world with no relation to the past and no hope of the future, soon becomes 'stale, flat and unprofitable.'

Existentialist Anomie

The desire to overcome this existentialist 'anomie', this sense of being lost in a world they never made, led some to the search for mystical Eastern rites. Others, realizing that a life of self-fulfillment must be bound up with a larger vision than self-gratification, attempted to find their way back to Judaism, in the guise of a return not to their religion, but to their roots, their ethnicity. They were, in fact, searching for self-transcendence, the fundamental basis of the religious world view. They were looking for faith in a secular society, a society that has made icons of rationalism, science and progress. What can Judaism say to these diverse groups of its children — the lost, the strayed, the seeking — that will be helpful in their search for self-transcendence? There is an answer, in my view, but like all authentic answers, is neither quick nor easy. It cannot be found by reading a best-selling purveyor of 'instant happiness'. We, too, have our best seller, the Bible, but it has never been a quick read, and even a serious study will not provide a ready answer. But it will do something important — it will teach one how to ask the proper question. That question is not: 'How can I achieve happiness?' but what does God require of me? God, unlike His Torah, does not speak in the language of men. He cannot be reached by the physical senses, as some of this generation had already discovered. His 'still small voice' cannot be heard by the physical ear, but only in the quiet recesses of the soul. And even here, in order to hear it, the secular man requires a long preparation and dedication; for the spiritual senses, like the physical senses, require cultivation; particularly for those conditioned by secular educators who taught that God was a "hypothesis that modernity no longer required."

I have used the word senses in the plural, for there are more than one. Wordsworth's felicitous phrase: 'the inward eye that is the bliss of solitude' is a striking metaphor. But there is no single inward sense through which God's will can be communicated to us and His presence made palpable in our lives. Our tradition expresses it best in the prayer: 'The preparations of the heart belong to man; the answer of the tongue is from the Lord.' What then, are these inward senses we must cultivate, for which the heart has always been the metaphorical repository? I have listed five, to correspond to the outward physical senses.

A Sense of Humility

The first, and most difficult for modern man raised in a rationalist tradition to achieve, is a sense of humility. As Arthur Cohen tells us in his introduction to Milton Steinberg's "Anatomy of Faith", Steinberg was a philosophical genius who literally 'thought' his way into Judaism. At the age of twenty-five, he somewhat pompously wrote to his close friend, Ira Eisenstein that he had arrived 'at a satisfactory intellectual attitude toward Judaism, both actively and passively'. But in 1949, one year before his untimely death at 47, he had matured sufficiently to reach a far different conclusion: that 'the religious life begins, not with a judgment of rational assent, but with an unconditional act of faith'. To divest oneself of the ingrained conviction that the human brain must be the ultimate arbiter of the truth or falsity of any proposition, including the proposition that God exists, requires a sense of humility that modern man must struggle to acquire; for all other inward senses depend on and flow from this primary victory over pride of intellect.

A Sense of Mystery

Once having achieved this first step, we can proceed to cultivate the second of the inward senses: the sense of mystery. Rabbi A.J. Heschel was wont to refer to it less precisely, but more poetically, as the sense of the 'ineffable'. Here once again the first reaction of the modern mind, conditioned by our rationalistically-oriented educational system, is suspicion. Such fanciful terminology smacks of superstition, obscurantism, and all those relics of medievalism, which we left behind when we entered the clarity and rationalism of the Enlightenment. And to confront the 'ineffable', to seek to penetrate to the heart of the mystery, to speak out loud its proper name, which is 'God' — all this is to the modern mind a positive embarrassment.

For in this age of permissiveness, in which there are no longer any four-letter words (to be banned in polite society), there remains a three-letter word — the word "God". And yet this word must be pronounced, and must once again become familiar by usage — in spite of the road-blocks thrown up by the history of religion and the past sins of its practitioners. Martin Buber has analyzed the problem with his usual profundity and marvellous eloquence. "God," he writes in "The Eclipse of God", "is the most-heavily-laden of all human words. None has become so soiled, so mutilated, but for this reason I may not abandon it. Generations of men have laid the burden of their anxious lives upon this word and have weighed it to the ground; it lies in the dust and bears their whole burden. The races of men with their religious factions have torn the word to pieces . . . they draw caricatures and write 'God' underneath; they murder one another and say 'in God's name' . . . We must esteem those who interdict it and rebel against the injustice and wrongs which are so readily referred to 'God' for authorization. But we may not give it up . . . we cannot cleanse the word 'God' and we cannot make it whole, but defiled and mutilated as it is, we can raise it up from the ground and set over it an hour of great care."

Not only must we pronounce this name, we must enter into a relationship of love, trust and faith with it, and commit to it our very lives. How, with our secularist and rationalist background so deeply ingrained are we to accomplish this?

The Riddle of Faith is Beyond Reason

There is a way. For, having decided that the riddle of faith lies beyond reason, let us have the courage to leave logic behind; let us instead do as our forebears did so often when engaged in Talmudic discussion — let us try to learn by analogy. We are, in this instance, like a man learning to swim. He finds that he is unable to swim and walk at the same time, although he persists in keeping at least one foot on the ground, where he feels secure. Finally he summons the courage to swim out beyond his depth, giving up his anchor to the ground. After an initial sense of panic subsides, he discovers that if he strokes calmly and commits himself to the power of the deep, a mysterious force supports him, carrying him along almost effortlessly. Certainly his progress is swifter and surer than when he relied on his earthborn legs. He does not understand what keeps him afloat, but he knows it is a power greater than his own puny strokes can generate. It is an awesome and joyous mystery — joyous because he feels a sense of partnership with this greater power. Similarly, the man of faith feels that he has a role to play in the Divine drama of life, even though its source and purpose lie beyond rational analysis.

A Sense of Purpose

This sense of purpose is the third of the inward senses we must cultivate. The greatest curse of secularism is the sense of purposelessness that it engenders. Obviously if human life is an accident, a freak of chance, then life has no meaning and no purpose. All it is is dull grey despair, for life is 'sound and fury, signifying nothing'. The discovery of the atomic bomb must of necessity compound the existentialist despair of the secularist; the odds against the continuity of human life have now definitely lengthened. But if we have achieved the sense of humility

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"FURIOSO", BY HARRY MAYEROVITCH, MONTREAL

THE ROAD TO TRANSCENDENCE

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which enables us to place our faith in a Divine Creator, and a sense of mystery that enables us to accept the fact that 'God moves in His mysterious ways His wonders to perform', we will not allow even the nightmarish possibility of nuclear holocaust to sway us from the firm conviction that God's mysterious purpose in creating this world does not include its destruction by his greatest creation — man himself.

What, then, is his purpose? To find the answer, the Jew must study his Tradition — that rich and varied intellectual treat developed and interpreted by our rabbis over the last two millenia. Rich and varied though it is, it can be summarized as having a single aim. That aim is not to inquire into God's purposes, which is beyond our ken but to provide us with a set of guidelines for the pursuit of the ultimate purposes of our life. These are twofold: the first is to pursue justice in this world for all peoples. The second must be concomitant with the first, since a just society cannot be composed of evil men; therefore each one of us must fight daily his own 'civil war in the breast' — the struggle of the good instinct, the *'yetzer tov'* against the evil instinct, the *'yetzer horah'*. These two instincts God, in His inscrutable fashion, has implanted in every human soul and has offered Himself as our partner in the struggle. That partnership of God, which began with the dawn of history, will continue until the end of history.

A Sense of History

This sense of history is the fourth of the inward senses. And here we Jews are particularly fortunate. For our unbroken historical covenant with God has lasted for over 4000 years and has kept us alive until this day. The point is too obvious to require elaboration. We are the only people on earth to have survived without power or territory, without any apparent resources except our faith in God. Truly he has been 'our Fortress, our protecting Shield in all the generations'. The tragedy of the insistence of today's 'now' generation that it has no links with either the past or the future, is that it has thereby deprived itself of the most obvious answer to its most pressing question: who and what are we?

To the believing Jew, the question answers itself; we are today's link in the longest, unbroken chain of identity the world has ever produced, a chain that has withstood greater calamities than has been visited on any other people. And here we begin to find the answer to the question: what does God require of me? The answer, of course, is: do not be the link that will break the chain of your identity; adapt the shape of your link to the exigencies of the day, as your wisdom, but not your convenience, may dictate; but take care to attach your link securely to both the past and the future of your people and transmit your heritage to your children, as your forefathers have done for you. That is how we can transcend the earthly boundaries of birth and death.

A Sense of Hope

Obviously, this implies a sense of hope that there will be future generations to receive this heritage; and this sense of hope is the last of the five inward senses we have to cultivate. For the Jew, hope is not an option, but a theological imperative. The most constant refrain in our prayer book is the assertion: 'We shall ever hope in Thee'. Pessimism is almost tantamount to heresy, for it negates our fundamental tenet: that God exists, and that he is an ethical God, in whose existence and goodness we must aways believe.

Since it would take us too far afield, I will not discuss the question which poses itself at this juncture: how does one go about the cultivation of the five inward senses? I have already stated that it is a lifetime pursuit. I will merely add that except for a few born virtuosi of the spirit, most of us require the discipline of prayer, which serves as the 'five-finger exercises' of the inward senses.

Whatever road we pursue, if we persist in this lifelong task and develop all these senses: of humility, mystery, purpose, history and hope, we will have gone a long way toward fulfilling the injunction that 'the preparations of the heart belong to man'. And even if we are not vouchsafed 'the answer of the tongue' that is from the Lord, we will have proved the truth of the Jewish maxim: the reward of a *mitzvah* is the *mitzvah*. For we will have lived a life filled with drama, joy and hope, rather than a life of surfeit, aimlessness and boredom.

The Inadequacy of Humanism

Modern man has attempted to overcome this sense of aimlessness and despair by providing an alternative to the religious option; it is the philosophy of Humanism. It still remains a fashionable label for many who consider themselves to be sophisticated and mature secularists. But the most perceptive humanists have admitted its inadequacies. In his brilliantly written 'A Preface to Morals', Walter Lippman writes of the dilemma of the Humanist who attempts to live without the outmoded 'hypothesis of God'. "A man," he states, "may take you into the open at night and show you the stars, but unless he feels the vast indifference of the universe to his own fate, and places himself in the perspective of cold and illimitable space, he has not looked maturely on the heavens."

More recently, another Humanist, Professor R.W. Hepburn has written that 'given flaws of logic or evidence (in religion), much needs to be abandoned . . . There may survive, however, moral concepts of a richness that show up the meagerness of the humanists' own. And there may survive ways of seeing humanity, transfigurations of the supposedly familiar world which — even when we are quite unable to assimilate or domesticate them — can haunt and trouble and goad the imagination.'

The most universal characteristic of man, which manifests itself in all ages and in all cultures, is the search for self-transcendence — for a meaning and a purpose beyond the here and now, beyond the boundaries of birth and death. Thus man has always sent out tendrils of faith which reach backwards into history, forward toward eternity and upward to a God, however perceived. But if these tendrils of faith are not to wither, they must be nurtured in the human soul. One of God's greatest gifts to man is his capacity for spiritual growth, for nourishing these roots. For today's 'now' generation, who deny that the road to transcendence lies forward, backward, or even upward, we can offer this answer: the road to transcendence lies inward.

Kristallnacht

by Rosalie Abella

THERE are moments in our history from whose shadow we can never emerge. They are moments of such irreversible images, that they enter the soul of history and cry out through the generations not to be forgotten. Kristallnacht was such a moment.

One young 17 year old Jew, Hershel Grynszpan, an ordinary youth living in extraordinary times, felt such profound outrage at the treatment he and his family were subjected to by the Nazis that he shot Ernst Vom Rath, the Third Secretary of the German Embassy in Paris. He did not know Vom Rath, but he knew of Nazi persecution. He knew that thousands of Jews like his family were dislocated, impoverished, imprisoned and repressed. His rage was matched only by his frustration.

"I acted", he said when he was interrogated, "because of love for my parents and for my people who were subjected unjustly to outrageous treatment . . . . It is not, after all, a crime to be Jewish. I am not a dog. I have a right to live. My people have a right to exist on this earth." I am not a dog. Can we possibly understand the outrage of a human being who is reduced to having to say "I am not a dog"? Can we possibly understand what it meant to have to beg for the right to exist because we are Jewish? But beg we did — to no avail.

The Excuse

Kristallnacht — the organized, systematic destruction of Jewish homes, schools, stores, cemeteries and synagogues in Germany and Austria on November 9. Grynszpan was not the *cause* of this atrocity that left so many dead and thousands incarcerated.

He was the *excuse*. He offered the tangible rationale for accelerating a Nazi programme of destruction — the destruction of an entire people for no reason other than that they were Jewish. The shattered glass from the riots of the German mobs gave Kristallnacht its name; the shattered Jewish lives gave Kristallnacht its notoriety; and the shattered morality of civilization gave Kristallnacht its *unforgettable* place in history.

And how did the world respond? France, anxious to appease the Germans, cooperated in Jewish extinction mercilessly; other countries expressed horror but opened their doors only creakingly to the victims; and Canada, as the book *None Is Too Many* so eloquently describes, in one of her most shameful hours, put the arguments of national unity, economic viability, and anti-Semitism, over humanity.

The Jews of Europe begged the world to be released from their horrible victimization, begged for entry to be released from their dehumanization, and begged for refuge to be released from destruction. We now know the world's answer — it was an echo of neglect that reverberated throughout history, a dispassionate litany of rules, regulations, and priorities whose message was clear: victims you have been, victims you are, victims you will remain.

The Holocaust is the legacy of this neglect. Six million innocent people, who happened to be Jewish, no longer laugh, weep, love, think or create. The world has lost, and lost cruelly, not only the minds and hearts of millions who died in utter despair at the inconceivable indifference that permitted their loss, it has lost the right ever to expect a single Jew to stand silently at the sight of an injustice.

This, I think, is the real lesson of Kristallnacht and the Holocaust. Our experience that night, and in the unspeakable years that followed, left a searing imprint in our collective consciences. Where were our friends, who were our friends, and why were we so alone? We may with time come to understand better why the world was indifferent, but we will never come to accept it. And if there are those who urge us to permit time to wipe away the horrors and forget the crimes of the past, they must be told with equal urgency, that to forget the indignities and horrors of the past is to permit their recurrence. History is a teacher. It trains us for the future by reminding us of what we came from. History does not exaggerate. It can be placed in context, but it can never be undone. And in its explication of what was, history shows us what should never be again.

How can you ask an entire people for tolerance when our very annihilation was itself tolerated. The Holocaust left those who survived dumbfounded by its inception, stunned by its continuance, shaken by its acceptance, and decimated by its completion. How can we be expected ever to forget the sheer horror of being denied the very right to exist. Of course it was arbitrary, of course it was immoral, and of course it was uncivilized. But it was also unforgivable, and we ought not to waste the tiniest ounce of energy on persuading anyone of the need to remember with tenacity and vigour, this cornerstone of our history this century.

We in turn need ask no one to forgive us this preoccupation. It has taught us much.

It has taught us that we can never value anything more than justice; that we can never put economies over dignity; that we can never appease bigotry; and that we can never sacrifice morality to expedience. We can never be indifferent. We are the generation that saw and survived the Holocaust. We must therefore be the generation, as Jews and non-Jews, that rails most vigilantly against the intolerance that produced it. There may be risks in insisting on this expanded vision, but they are nothing compared to the risks in ignoring inhumanity. The banality of evil must never blur our capacity to see it. And having seen it, to identify it, fight it, and extinguish it. What can we leave our children if not an intense loyalty to humanity and a passionate commitment to its civilized expansion?

Each of us, in our own ways, in our own fields and in our own families must face the future proudly, wearing the sadness of our past as a shield, and bearing the lessons of our history as weapons against an indifferent present. We must be proud of who and

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what we are, courageous in our uniqueness, and generous in our willingness to fight for what we cherish. We cannot undo history, but we can, as people humbled by its awesome power, contribute to a powerful momentum against its repetition.

We Must Not Suffer In Silence

Many are so pained by the experience, that they prefer to mourn in private and get on with their lives. This is a perfectly understandable position to take and we should be sensitive to those Jews among us, who, shattered by the horror, prefer in their despair to suffer in silence. But we must never let the horror escape from public attention. It is one thing to carry private pain and wish that it had never happened, and it is quite another to forget that it has happened. With information comes responsibility — the responsibility to protect and entrench the memory of the past so as to defend against any violations of the future.

In addition to its universal lessons for humanity, Kristallnacht has had powerful impacts of a more private kind. For me, as a woman deeply marked by her family's past and as one who holds her parents and other survivors in awe for their persistence in rebuilding healthy lives, I am shaped in two fundamental ways. The first is that I feel an obligation to repay them for the efforts they made to reconstruct their lives, and to prove that it was worth their effort. Most survivors derived the energy and sustenance to carry on from their hope of guaranteeing for their children a life free from pain.

Survivorship Entails Obligations

They succeeded and we are a spoiled generation — our lives have not been horribly uprooted, nor did we have to bear witness to parents, children and spouses dying cruelly and unnaturally. But as people free from this experience, we must repay our parents' love by drawing from it the strength to contribute our energies and talents to society generally and to the Jewish community of which we are an integral part. With strength comes a capacity for generosity and we must generously return in our various communities the investment our parents made — by insisting on vigorous regard for the rights of others, by living our lives proud of our Jewishness, and by keeping alive the memories of those who themselves never had the chance to fulfill their potential. We have the gift of survivorship and it both enables and obliges us to live our lives to the fullest limit of our abilities.

We have undoubtedly the right to live private lives, but we also have a fundamental sense that we must make, too, a public contribution in whatever ways our capacities direct us.

The second major influence I have felt is even more profoundly affecting. I cannot take anything or anyone for granted. One comes away from the history of the Holocaust with a driving urgency for life — having watched a whole generation intolerably interrupted in mid-life, one learns to appreciate intensely the fragility and temporal limitations of our own lives. There is, as a result, a compelling need to make the most of the opportunities you are given and to value, cherish and nurture the people you love. It is not an unbridled drive — it is firmly circumscribed by the values one equally strenuously embraces.

If anything, the sense of fairness and decency rooted in Jewish tradition are heightened in those of us who feel the weight of history. We live not only for ourselves, but to honour our ancestors by living with courage, integrity and compassion. There is no competition with others; the competition is with time.

We, those who have survived, are an accident of history's fate but we must vindicate the accident on behalf of those millions who cannot. The memory must never die and we and our children and our children's children must do everything in our power to keep it alive as a source of personal inspiration, of commitment to justice and of pride in who we are.

Lessons Of Kristallnacht

And so, what do we learn from Kristallnacht? To fear nothing but injustice; to value little more than integrity; and to forgive everything but indifference. These values the world forgot for one horrible moment, and we the survivors, in honour and memory of those who were its victims, must pledge to translate their and our loss into a fierce commitment never to let indifference overcome justice or integrity in the pages our generation donates to history. There must be no more victims.

FICTION

The Unworn Shroud

by Elaine Kalman Naves

AFTER forty years of marriage, the master and mistress of the Rakoczi *tanya* held each other in mutual esteem though they were an essentially ill-assorted couple. Kalman Weinberger was a modern orthodox believer, educated in secular as well as Jewish affairs. The strict orthodoxy and tradition of philanthropy of his household attracted scores of pious wandering Jews; yet, beyond the ties of religion, Kalman shared little in common with them. Kalman's abiding interest in Hungarian history and literature accounted for row upon row of volumes in his locked bookcases; even on the eve of the German occupation in 1944 he professed to his oldest son, my father, at what was to be their last meeting, that he was equally Magyar and Jew.

Kalman's wife Ilonka was considerably less sophisticated than he but in many ways a more complex character. Matriarch par excellence — the entire family, including her husband, brothers and sisters called her Mama — Ilonka commanded enormous respect by sheer force of personality. Yet she was modest and understated, neither educated nor well-read. A quiet, plump pigeon of a woman who always wore a wimple-like headcovering over her sparse brown hair, she defined herself as wife of Kalman and mother of three sons. What gave her her unique clout in the clan was a sincere piety for which the adjectives "religious or "observant" fall entirely short, though they are without a doubt applicable. She herself referred to it in her correspondence as "my convulsive faith". Even the wholly assimilated members of the extended family, to whom her indefatigable search for a heightened manifestation of outward faith was completely alien, looked up to her. She was the heart of the *tanya* and of the family; it was she, not Kalman, who sat at the head of the long dining room table.

On Yom Kippur, when it is customary to wear white to signify a state of purity, Ilonka put on a white silk kimono richly embroidered in white thread, a formal garment quite distinct from her other clothes. On her head she wore the special kerchief that was her trademark, but this, too, was fashioned of silk rather than the usual batiste. She donned white stockings over her legs and clad her feet in white slippers. During Yom Kippur prayers, she draped over her shoulders an additional white-fringed shawl similar to the traditional *tallith* of the men. These ceremonial garments, like the white kittel worn by men on the Day of Atonement, she intended one day to wear before her Maker as her shroud.

"It is a *mitzvah* to eat heartily before Yom Kippur," Kalman, dressed in an impeccable dark suit, urged the family gathered around the table. The first course always featured the *kappori* sacrifice of the day before. A vestige of the ancient animal sacrifice, this custom required a separate bird for each person — rooster for a man, hen for a woman, chicken for a child — as a form of expiation. The day before Yom Kippur everyone said a prayer during which they held the birds aloft, swinging them around three times, while the unfortunate creatures stared back with beady, terrified eyes and uttered vociferous protests.

"This is my expiation, this is my redemption. This cock will be killed, and I shall enter upon a long, happy and peaceful life," went the prayer, but Ilonka's small niece Agi refused to understand the connection as she held her little chicken up and sobbed at the thought that afterwards it would be taken to the ritual slaughterer. The congregated adults tried to console her with the explanation, "This is the chicken's fate. It is the one to die instead of you."

At the festive table, the *kappori* was supplemented by roast goose, cracklings, liver and beef or veal — a variety of rich food which invariably caused enormous thirst the next day. Traditionally the menu also included tomato sauce and sweet carrots, and *barkes* dipped in honey to symbolize a sweet year. Sponge cake and quince compote followed, as Kalman continued to press food upon the assembled company.

When the meal had been cleared away, the women tearfully lit candles in memory of the dead, before kindling the candles and invoking the blessings for the holiday. Then came the ceremonial good wishes to everyone for an easy fast and the invocation "let all that is good be brought about by prayer." The men then adjourned to the *tanya* synagogue, and the women to the adjoining *sator* (the enclosed sukkah used as an additional dining room) for prayers.

Half a century later, Blanka Benyovits, the Rakoczi *tanya*'s former cook, tells me that her most cherished reward for her back-breaking work was to pray alongside her mistress on the Sabbath and holidays.

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THE UNWORN SHROUD

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As no minyan is required of women, only men came from the surrounding *tanyas* and villages to the synagogue. The women's group consisted of family members, domestic staff, and the few Jewish women who lived on the farm — the cantor's wife, the wives of the machinist, the bailiff, and the distillery manager. The voices of the men floated in from the synagogue next door, but the women had an independent leader, Ilonka's sister-in-law Gréti, who, like Ilonka herself, prayed with unbroken concentration throughout the long holiday.

That evening after services the family retired early, all except for Kalman who did not sleep at all on Yom Kippur, staying up the night reciting psalms. Kalman took the injunction for self-mortification even one step further by praying upright — never sitting down for even a moment — during the entire holiday. Garbed in his kittel, his prayer shawl almost entirely covering his face, his features drawn into lines of fatigue, all day long he faced the Ark which also wore a festive dress of white silk for the occasion. On this long holy day, Schlosser was spelled in his cantorial functions by old Mordchele *bacsi*, the former ritual slaughterer from Nyirtass. Ilonka's brothers, Kalman's sons, the younger family members all drifted in and out of the synagogue, but Kalman observed the holiday with dedicated rigor. The ancient melodies were sung and chanted, the litanies of sins repeated over and over, the petitions for mercy invoked, the Torah portions read. The long day eventually drew to a close.

The younger worshippers peeked out to search for the first star which would signal the recitation of the concluding prayer, a double pleasure in that the prayer itself is beautiful but also heralds the end of the fast. Finally, when it was quite dark outside, came the long blast of the Shofar and the end of the holiday.

* * *

On March 19, 1944, the German army occupied Hungary and the machinery of destruction, by then well-oiled, was targeted on the Jews of that country, the majority of whom still remained physically unscathed.

The operation to rid Hungary of its Jews took less than two months and began in the provinces. In the northeast, the hastily-erected ghetto in the town of Kisvarda received its first transport of Jews from the surrounding countryside on April 8. On the Rakoczi *tanya* the Weinbergers, who had impeccable connections to the country's authorities, believed that they would win an exemption. They were wrong. On April 25, Kalman and Ilonka, their son Pali with his family, and the wife of their absent oldest son with her daughter were among the last Jews in Szabolcs county to arrive in Kisvarda. Kalman managed to smuggle a pencilled scrawl to his son out of the ghetto that same day. "Do not be anxious if you do not hear from us for a lengthy period because for the time being it is not possible to write." Ilonka's sister in Debrecen who alerted the remaining family of the sad journey took some solace from the fact that the Weinbergers had been permitted the trip by carriage and not by peasant cart.

The family spent slightly over a month in the Kisvarda ghetto. Nearly 7,000 Jews were crammed into four streets, two lumberyards, and the courtyard of the imposing baroque synagogue, all cordoned off from the rest of the country town. While their supplies from home lasted, they cooked for themselves, but within two weeks they began to suffer from real want. By night, the screams of those being tortured by gendarmes to disclose the hiding places of their valuables harrowed the sleep of thousands. By day, Blanka the cook visited her mistress in the attic of the lumberyard where the Weinbergers had been given accommodations. Blanka suffered more from the knowledge of Ilonka's reduced circumstances than from her own privations.

To dispel rumors in Budapest that the Jews of the provinces were receiving inhuman treatment, the new State Secretary for Jewish Affairs, Laszlo Endre, embarked on a tour of the ghettos of the northeast. Endre was a rabid anti-Semite, whose cruelty and fanaticism Regent Horthy — himself no friend of the Jews — described as "insane".

By a peculiar co-incidence, Laszlo Endre mounted the ladder of the Weinbergers' attic in Kisvarda at a time when Blanka was visiting Ilonka. But for this coincidence, no surviving eyewitnesses could have told the story of the exchange between Laszlo Endre and the grandmother I never knew. Endre would subsequently be executed by judgment of the People's Court of Hungary in 1946 and Ilonka was destined for the gas chambers of Auschwitz.

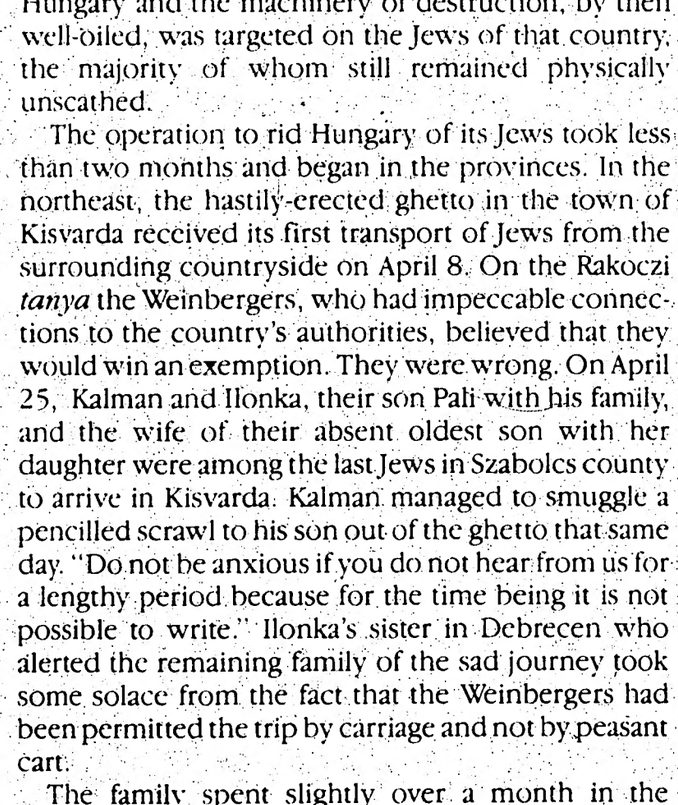
Ilonka — who from the time of the German occupation had written the most sanguine bulletins to her labor servicemen sons; who believed that the Lord would yet reunite them all in this life; whose stoic calm in the cattlecar which would transport her family to their deaths remained a model of heroism for the one young girl who survived to tell of this voyage — Ilonka, despite a purported optimism that bolstered the faith of those around her, had packed in the 50-kilogram baggage allowance of life's necessities the outfit of white clothing that she wore every year on Yom Kippur.

Laszlo Endre, Eichmann's henchman, the embodiment of evil and terror for every Jew in the country, chose to inspect in detail the attic in Kisvarda in which the Weinbergers were housed. Pointing to this and that item, he demanded explanation and justification. Rifling through Ilonka's parcel, flanked by gendarmes on both sides, Laszlo Endre gestured contemptuously to the white garments in my grandmother's bag.

"And what are *those* things?"

The short, dumpy old woman drew back her shoulders.

"*Those* are clothes to die in."



POETRY CORNER

Down Here

You went up and we almost forgot you.
We got busy down here collecting
and sorting the coins and reluctant rings.
Up went the molten fire like our hearts
ready to sing towards the wide Sinai sky.

The women did not give in, refused us
their trinkets and called us headstrong fools.

But we celebrated and feasted
and settled down to a new routine.
A little bowing and praying here,
the priests egging us on there — so passed
the tranquil weeks of your absence.

And now you have come down among us.
Anger devours you and you spit
insults, curses and dire warnings.
We needed something to hold aloft
against the desert night.

Would that we had heeded our women,
more sagacious than Aaron's smug brood!

From His merciless retribution
and your unyielding wrath spare us now—
your murderous avengers,
the sons of Levi,
today have spilt enough of our blood.

by Seymour Mayne

Seymour Mayne *recently served as Writer-in-Residence at the Hebrew University of Jerusalem. His most recent collections include* Children of Abel *(Mosaic Press) and* Diversions *(Noovo Masheen).*

In the Spider's Web

During
the Days of Awe
Jerusalem
appears
in the Toronto air
at 3 A.M.

With trepidation
I look
for my Jewish
reflection
in the morning papers
before
putting on
the other shoe.

Among the
Marranos
on Bay Street,
I search
for
brown mournful
eyes
but hear
the shofar
over
there.

I face
east
but see
the CN tower
in my
daily
prayer.

From
the spider's web
outside
my bedroom
window
I peer into
the last page
of my machzor
on the night table
and proclaim:
"Next Winter —
Snow"

by Daniel Lowe

Daniel Lowe *is a physician living in London, Ontario with his two daughters Aviva and Shoshi.*